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Issue No. 13

MISCELLANEOUS WORKS
OF
GEORGE WITHER

SECOND COLLECTION

PRINTED FOR THE SPENSER SOCIETY

1872
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CONTENTS OF THE SECOND COLLECTION.

The references are to Haslitt's Bibliographical Hand Book.

1. Vox Pacifica: A Voice tending to the *Pacification* of God's wrath; and offering those *Propositions*, or *Conditions*, by the acceptation, and performance whereof, in some good measure, a firme and continuing *Peace* may be obtained. It is directed to the King, Parliaments, and People of these Islands. By GEO. WITHER Esquire, (a *Commander* in this *War*) heretofore their unheeded Remembrancer of *Plagues* and *Deliverances* past; and their timely *Fore-warner* of the *Judgments* now come. He hath disposed it into six Books, or Canto's, whereof foure onely are contained in this Volume; and the other deferred to be hereafter published, as there shall be Cause. *To day, if you will heare this Voice, harden not your hearts, &c.* London, Printed by Robert AUSTIN, in the Old-Baily. c1o 10c xlv. (107 leaves.) [H. 31.]

2. Carmen Eucharisticon: a Private Thank-Oblation, exhibited to the Glory of *the Lord of Hosts*, for the timely and wonderfull Deliverance, vouchsafed to this Nation, in the routing of a numerous Army of Irish Rebels before *Dublin*, by the Sword of his valiant Servant, *Michael Jones*, Lievtenant-Generall for the Parliament of England. Composed by *Geo. Wither* Esquire, August 29. 1649.

*The longest-lasting Sacrifice
Is that, which most neglected lies.
Sweet Incense into nothing fumes;
The Fat of Beasts away consumes;
A Song, which doth God's Works commend,
Continues longer; yet, hath end:
But perfect-love is an Oblation,
Which hath no finall consumation.*

London: Printed by Robert AUSTIN. 1649. (4 leaves.) [H. 47.]

3. A Suddain Flash timely difcovering, Some Reasons wherefore, the file of *Protector*, should not be deserted by these *Nations*, with some other things, by them very confiderable. It was first made vifible, *the fourth day, after the Author heard it reported, that the Lord Protector, had waved the Title of King. By Britans Remembrancer.*

—Poetis

Quidlibet audendum, semper fuit, estque Potestas.

A *Preoccupation*, relating to this *Title*.

If some shall think, this *Book* mis-nam'd hath been

Becaufe, so long a *Flash* was never seen;

Know; that, through *Cranies*, it did thither fly,

Where *Touchwood*, and where smoking *Flax* did ly,

Which kindling, made it longer then intended;

And, was a *chance*, that cannot now be mended.

But, *Flashie Names*, and *things*, those times befeem

Which, do not *solid-serious things* esteem.

And, they who are not pleas'd to run a Courfe,

On *Pegasus*, may, like a *Hobby-horse*.

London, Printed for *J. S.* in little *Britain*, and are to be sold *there*, and at the *Pile of Bibles*, the corner shop of the East end of the *Fish-market* in the *Stocks*, looking into *Lumbard street*; 1657. (37 leaves.) [H. 63.]

4. A Triple Paradox: Affixed to a *Counter-Mure* raifed against the Furious Batteries of *Restraint*, *Slander* and *Poverty*, the three Grand Engines of the *World*, the *Flesh* and the *Devil*. By Major *George Wither*, who, now beleagured by their Forces, throws out unto them this Defiance. The said *Paradox* maintains these Particulars.

That Confinement is more safe than Liberty,

Slander more advantageous than Praise,

Poverty more profitable than Riches.

Nusquam, non potest esse virtuti locus. Seneca.

London, Printed for the Author. 1661. (40 leaves.) [H. 80.]

5. A Proclamation in the Name of the King of Kings, to all the Inhabitants of the Isles of Great Britain: and especially, to those who have Hypocritically pretended to *Justice*, *Mercy*, *Honesty* and

Religion; (as also to them who have lived in open Prophaness and Impiety) fummoning them to Repentance, by denouncing God's *Judgements*, and declaring his *Mercy*, offered in the *Everlasting Gospel*. Warrantably Proclaimed, and Preached, by *Geo. Wither*. Though not by any *Humane Ordination*. Whereunto are added, some *Fragments* of the same Authors, omitted in the first Imprinting of the Book, Intituled, *Scraps and Crums*: and a few which were Collected since that Impression, and during his Imprisonment. London, Printed in the year, 1662. (35 leaves.) [H. 82.]

1645.

Vox Pacifica.

[HAZLITT, No. 31.]

Vox Pacifica: A V O I C E

T E N D I N G T O
The *Pacification* of G O D ' S wrath;
and offering those *Propositions*, or *Conditions*,
by the acceptation, and performance whereof, in
some good measure, a firme and continu-
ing *Peace* may be obtained.

It is directed to the KING, PARLIAMENTS,
and P E O P L E of these Islands :

B Y

G E O. W I T H E R Esquire, (a *Commander* in this
War) heretofore their unheeded R E M E M B R A N C E R of
Plagues and *Deliverances* past; and their timely
Forewarner of the *Judgments* now come.

He hath disposed it into six B O O K S, or C A N T O ' S,
whereof foure onely are contained in this V O L U M N E;
and the other deferred to be hereafter published,
as there shall be Cause.

*To day, if you will heare this V O I C E, harden not
your hearts, &c.*

L O N D O N,

Printed by *Robert Austin*, in the Old-Baily.

c l o l o c x l v .

The meaning of the Frontispice.

A Trumpet *sounds a parlee to this Isle,*
And, over it, a Hand displayes, the while,
A Flag of Peace ; that, this new Signe at doore,
May draw you in, to view a little more.
We hung it forth, that these besotted Nations
May heed the season of their Visitations ;
And, grow more carefull to conforme their wayes
To what this VOICE, and their known Duty, sayes :
Though, yet, the most, our words no more have mark'd,
Then if a Cat had meaw'd, or Dog had bark'd.

You see the building ; you have seen the Signe ;
And, if it pleaseth you, may tast our Wine.
You view the Type, and Title, of the Play,
Our Argument, and where the Scène we lay ;
And, that, for which the Maker dearer paid,
May, when you please, for little be survaï'd ;
Ev'n for as little as you thinke it worth,
When he, at that low rate, can set it forth :
And, that we offer no unwholsome Wares,
Our Licence, and our Priviledge, declares.

Neglect not courtesies, when few are done ;
Nor Opportunities, till they are gone :
Nor doubt your usage, though abroad you heare,
Our Authour, in reprovng, is austere :
For, they who bring a well-composed minde,
In his most harsh reproofs, will mildnesse finde :
And, none have been his Adversaries, yet,
But, they, who wanted honesty, or wit.

When his owne failings have to him appear'd,
Himselfe no more then others he hath spar'd ;
And, did, what, he supposeth, him became.
Let ev'ry Reader strive to do the same,
And shortly, here, in substance will be seen,
What, in this Embleme, hath but shadow'd been.



T O
 THE KING,
 PARLIAMENTS,
A N D
 PEOPLE,
 O F
 These BRITISH ISLES.

NOt to petition King, or *Parliament*,
 Or Court the *People*, suits with his intent
 Who sends you this : Nor, is it come to crave
 Your *Favours*, or, your *Patronage* to have.
 It is almost too late ; and 'twas too soon :
 At this time, therefore, he expects that *boone*
 From *One* who better knowes him ; and from whom
 This VOICE, doth to your fight, and hearing come.
 And, had he alwaies done so, he had lost
 Lesse labour ; and escaped with lesse cost.

He hath no mind to flatter : if he had,
 To flatter at this time, were to be mad ;
 And, peradventure, also, he hath, now,
 As little *cause*, as *mind*, to flatter you :
 For, Courtship on that LADY who bestowes
 That poore, despis'd, deform'd and aged growes,
 Who sleighted him, and left him to dispaire
 When she was wealthie, lovely, young, and faire.

Yet, that those old affections may appeare,
 With which, by him, you alway served were ;
 And, that he may not give a just offence
 (By seeming carelesse of the reverence

A 4

Belonging

Belonging to your *Greatnesse*) he professes,
 That, meerly, for the sake of these *Exprefses*,
 The freedome of *bold-language* he assumes ;
 And, that he nothing, for himfelfe, prefumes :
 Nor, means to honour, love, or ferve you, leffe,
 For your unkindnesfes, or your diftrefse.

The *Newes* he brings, accepted if it be,
 Will warrantize the *Speaker* to be free :
 And, if it be defpifed, he conceives,
 Some will grow bold, ere long, without your leaves ;
 And, make you heare, with ruder complements,
 A blunter *Language*, and to worfe intents :
 For, dreadfull things are murmur'd ; and unleffe
 Men more conforme, to that which they profefse,
 You'll find, ere long, he dareth, without feare,
 To fpeak more truth, then many dare to heare.
 What ever *He*, what e're his *Language* feems ;
 Your *Persons*, none more values, or esteems.
 None loves your Honours, or your fafeties, more
 Then he yet doth, and hath done heretofore.
 None, oft'ner his own blame hath ventur'd on,
 That others might not wholly be undone ;
 Or, is more free from aimes, at that which tends
 To perfonall refpects, or private ends.
 And, thus profefseth he, that you might grow
 More honourable, by believing fo.

He, that hath done GOD'S errand, was, ere now,
 Reputed a **Mad-fellow* : Some, of you, * 2 *King*.
 Have fo been pleas'd, perhaps, of him to fay, 9. 11.
 Becaufe he hath appear'd in fuch a way,
 As, never, fince the *Chriftian-paths*, were trod,
 Was traced, by a *Meffenger* from GOD.
 But, times have been ; and, this is fuch a time,
 In which the People, much regard not them
 Who fpeak in *Ordinary* : And, then muft
 Some *Ploughman*, or fome *Herdman*, forth be thruft

To

To help awake them ; and, He, peradventure,
With *Riddles*, *Signes*, or *Parables*, must enter ;
Or, els, by some unusuall straines proceed,
To make his Hearers give the better heed ;
And, know, the *Spirit* stoupeth from on high,
Somtime, ev'n with a vulgar *Minstralsie. * 2 *King*.

Be pleased, therefore, not to under-prize 3. 15.
Him, or his *Present* ; left (when his disguise
Is taken off) you find him somewhat els
Then you have thought, or his appearance tels.
Permit you not the crafty *Politicians*
In either *Faction*, to beget suspitions,
That, he, who wrote this VOICE, hath some *Intents*,
For compassing whereof, he, now, invents
A Fancie, and pretends the *publike-Peace*,
When, really, he aims at nothing lesse.
For, that his purposes, no other were
Then he professeth, plainly shall appeare
To men of ingenuity, or wit,
Who weigh things past, with what he, now, hath writ.

For, whosoe're hath obfervation took,
With what *impartiall-freedome* he hath spoke
To *either side*, (nor sparing *Friend*, nor *Foe* ;
Nor caring, who displeas'd, or pleas'd shall grow)
Can never draw that false conclusion thence,
Without much folly, or much impudence.
Yea, since it is apparent, that his *Pen*
Hath spar'd himfelfe, no more then other men ;
Since he hath, now, nigh five and thirty years,
This *Freedome* used ; and nought, yet, appears
To be, thereby, acquir'd, but sad events,
Disgraces, losses, close imprisonments,
Despights and mischiefs ; how can you suppose
His folly such, that, now, the world worse growes,
He thinks, this course will him advantage more,
Or, bring him fewer mischiefs, then before ?

He

He knowes, there is the felfe-fame *basenefse*, yet,
 The fame *corruption*, the fame *little wit*,
 And *malice*, which in former times was here ;
 Though, now, in other habits they appeare,
 And act another way. He knowes, what then
 Best pleas'd ; and, what will, now : yet, takes agen
 The felfe-fame *Course* : Because, he knowes from whom
 His *messages*, and *warranties* do come :
 And, that it shall be more his reputation,
 To be undone, by such a Generation,
 For doing of his Dutie ; then, therby,
 To be advanc'd for furth'ring vanitie,
 Till he and they into perdition fall,
 Like Sheep, or Bullocks, slaught' red in their stall.
 This, hath so steeld him, that he can abide,
 To heare a *foolish-Gallant* him deride,
 And (taking up his *Poem*) grin, and say ;
Come, let us heare what novelties we may
Collect from this New-Prophet ? and behold,
What future things, are here, by him, fore-told ?
 This, makes him bold, and resolute, for you ;
 Who, for himselfe, doth bashfully pursue
 The meanest favour, while you seeme to see
 Another, who thereof may worthier be.
 And, therefore, now, this one time him regard,
 For your owne sakes, though never afterward.
 Be warie, that this VOICE you truly heed,
 Before to any *censure*, you proceed,
 Condemning *it*, or *him*, by whom it came ;
 Left you, your selves, incur the greatest blame :
 And, thereupon, this also, may ensue ;
 That, thousands for that *censure*, censure you,
 When they perceive, that you a course have run,
 Whereby, you are dishonour'd, and undone.
 And, to this end ; of those, who cause have bin
 Of all your present Plagues, and of that sin,

Which

Which brought them on you (that *two-horned-Beast*)
 Beware of: yea, be warie that no *Priest*,
 Of either side, make void what this VOICE tels,
 By their prejudicating it: Or els,
 By shewes of *Learning*, or fain'd *Holineffe*,
 Make you beleeve, that this way to expresse
 Divine concernments: Or, for *Saints*, to use
 The *Muses* language, some way doth abuse
 Their Sanctitie: Or, that this way of Preaching,
 Is Heath'nish, and a *Pagan-straine* of teaching.
 For, though most *Poets* were, long time ago,
 (And yet are) Priests of *Lust*, and *Drunkennesse*,
 They, from their first beginning, were not so;
 But, men inspir'd divinely, to expresse
 The will of G O D; and, by their holy *Songs*,
 To rouze up that affection in the heart,
 Which to the Love of *Pietie* belongs;
 And, to encline it to the *better-part*.
 At this our Author aimes; and, to restore
 That *Gift*, to what it hath been heretofore,
 His *Muses* consecrates: and, shewes the *way*,
 That, others (if it please them) follow may.

Permit not then, the rigidnesse of those,
 Who think *Divinitie* confin'd to *prose*;
 And, Verse ordain'd, at first, for nothing els
 But, carnall fancies, foolish charms, and spels:
 Oh! suffer none of those (who have beside
 Their ignorance, much envie, and much pride)
 Your judgements to pervert, divert your eyes,
 Or, fill your eares, with vanities and lies,
 To keep off your attention, from this V O I C E,
 By juggling with Formalities, and noyse;
 Both to the prolongation of your woe,
 And, losse of good effects which thence may flow.

For, if this V O I C E be welcome to your eare,
 The blessed *way of Peace*, it shall prepare:

And,

And by the Charmings of this new-tun'd *Song*
The rage of *War*, shall be allaid e're long.
That wicked *Spirit* shall be charmed downe,
By whom, the feeds of *discords*, have beene sowne :
The *Hags* and *Furies*, that have danced here,
No longer, to affright you, shall appeare :
But, all the sacred *vertues*, and the *graces*,
Shall beautifie your *Desolated-places*.

If you contemne this VOICE, what e're you deem,
Of that it speaketh, (or, what e're *he* seem ,
Who now proclaimes it) GOD shall spread the fame,
In fpight of all detractions, to your shame,
And to the honour of that *Instrument*,
By whom it comes : yea, as a *Monument*,
Ev'n *you*, (and *yours*, who sleight it) shall preserve it
From being loft ; your *closets* shall reserve it,
To bear a *Testimoniall* of your crimes,
And your impenitence, to *future times* :
Or, for a warning, to some age to come ;
Or, to exalt GODS *Justice* in your doome :
The leaft of which, will yeeld a rich returne
For all his paines, though you his labour fcorne.

Should you defpife thefe counfels, it will shew
So plainly, thofe events which muft enfue ,
That, he fhall neither value thofe refpects
The world affords, nor care for her neglects :
But (your fad doomes bewailing) fhall defire,
That, *he* and *his*, may speedily retire
To that fafe *refling-place*, wherein are found
Sure fhelters, from thofe plagues, that will abound :
And, where he never more fhall feel, or heare
The fcornes of *pride*, the rage of malice feare :
Or, labour, as he hath done, heretofore,
To make a *White-man* of a *Blackamoore*.

But, yet he hopes ; and yet, a while expects
Some other, and more fuitable effects,

To

To his desires : which (if they should succeed
Accordingly, will bring *him*, or, *his seed*,
To see (forth of these *Fires*) that *Phœnix* rise,
Which, is the chiefe desire, of all their eyes,
Who love *Ierusalem*. And, with this *hope*,
His heart, he comforting, here, makes a stop ;
And signifies, that, He, who doth preferre
This VOICE, is your despis'd REMEMBRANCER.

GEO. WITHER.

A Postscript.

BE pleas'd to know, that, though our Author gives,
In these four *Canto's*, fretting *Corosives*,
He taketh no contentment in your smart ;
But, studies to perform that *Leaches* part,
Who, rather, seekes his *patients* life to save,
Then, how to flatter him into his grave.
If you (with patience) let this *Plaiſter* lie,
The next that he intendeth to apply,
Shall be a *Balsome*, which will cure and ease ;
And (if you be not verie hard to please)
Give prooffe (what ever, knaves and fooles pretend)
Why, ev'ry honest man, should be his friend.

The

*The Contents of the severall Canto's contained
in this Volumnne.*

The Contents of the first Canto.

*First, here is to your view prefer'd
When, where, and how this VOICE was heard :
What kind of Muzings, were the ground :
What worlds, and wonders, may be found
Within our selves : what safe-Retreats
From those oppressions, frauds, and baits
Which are without : how little feare
Of Terrours, which affright us here :
How plainly, there, a man may see
The villanies, that acted be
For private ends, with publike shoves :
How generall the mischief growes :
Why, to acquaint you with this VOICE ,
GOD, by so meane a man, makes choice :
Then, shewes how our grand-hopes deceive us,
And, prayes his aid, that must relieve us.*

The Contents of the second Canto.

*This Canto's Preface being done,
The VOICE , to these effects, goes on ;
Tells, how unworthy we are, yet,
For Peace desired, how unfit :
How vain, how harmfull Treaties be,
Till both Sides, in one Third agree ;
And (laying by ignoble ends)
Use likely meanes of being Friends.
Shewes, that the Peace which most pursue,
Will be nor permanent, nor true.
Then, that some Cures may be appli'd,
Declares, which Parts are putrifi'd ;
Which, must be purg'd, without delay ;
Or, cauteriz'd, or cut away,
If we will, e're it be too late,
Recure this weake, this dying State.*

The

The Contents of the third Canto.

*Here, whether you be pleas'd, or no,
This Author, maketh bold to show
That Portion of his private wrongs,
Whose knowledge, and redresse, belongs
To Publike Justice ; that, her eye
May through his wounds, her own espie.
The V O C E , then speakes again, and schooles,
In Him, all other froward-Fooles,
Who, with impatiencie do vent
Their private wrongs, or discontent :
As if their Trifles could be heard,
When Kingdomes cannot finde regard.
It shewes, our Senate blamelesse are,
Of those Distractions, raging here ;
And, where the Fault, and Fountaine lies,
From whence, our present plagues arise.*

The Contents of the fourth Canto.

*While here, our Authour doth recite
His Muzings after Naesby fight,
The V O I C E returnes ; and, doth begin
To shew us, what must usher in
Exiled Peace. Then, told are we,
How kept our Vowes, and Covenants be :
How we reforme, and fast, and pray :
What Thankfulnesse we do repay :
What, must in generall be done ;
What, by each Individuall-One :
What course both King and State must take,
E're they their Peace with GOD shall make :
What he expects, from ev'ry Nation,
From ev'ry Town, and Corporation,
And ev'ry House, in some degree,
Before our Peace renew'd will be.*

These faults are discovered in the printing, which the Reader is desired to mend with his pen, and to pardon such other as are over-seene.

P *Ag. 3. line 30. read rectifie. pag. 15. lin. 9. read tezed. p. 18. l. 8. read yee. p. 41. l. 4. read in. p. 50. l. 16. read -clean. p. 52. l. 1. r. Treatings. p. 57. l. 23. r. yee. p. 105. l. 36. r. this war. p. 123. l. 36. r. fore-shew. p. 128. l. 24. r. you. l. 25. r. your sorrow. p. 130. l. 28. r. inward. p. 142. l. 29. r. winning. p. 144. l. 12. r. Our losses by the Sword we repofseffe. p. 145. l. 27. r. invokes. p. 155. l. 3. r. oppreffions. p. 159. l. 19. r. though. *ibid.* l. 28. r. Christian-libertie.*

V O X P A C I F I C A :

O R ,

A V O I C E preparing the way
of P E A C E :

A N D ,

To that end, dedicated to the KING, Parliaments
and People of these British Isles.

The Contents, of the first Canto.

First, here is to your view prefer'd
 When, where, and how *this VOICE* was heard:
What kind of Muzings were the ground :
What worlds, and wonders, may be found
Within our selves : what safe-Retreats
From those oppressions, frauds, and baits
Which are without : how little feare
Of Terrours, which affright us here :
How plainly, there, a man may see
The villanies, that acted be
For private ends, with publike shoves :
How generall the mischief growes :
Why, to acquaint you with this VOICE ,
 GOD by so meane a man makes choice :
Then, shewes how our grand-hopes deceive us,
And, prayses his aid, that must relieve us.

I Who (before my *Harp* was tun'd or strung)
 Began to play a descant on the *Times*,
 And was among the first of those that sung
 The scorn and shame of VICE, in English *Rymes*.
 I, that have, now, just halfe the Age of *Man*,
 Been flashing at those *Hydra's* heads of sin,

B

Which

Which are, yet, more then when I first began ;
 And more deformed growne, then they have bin,
 I, that have spoke of *Truth*, till few believe it ;
 Of *taking heed*, till *Follie* hath her doome ;
 Of *Good-advice*, till no man will receive it ;
 And, of *Deserved-Plagues*, till they are come :

Once more appeare, with an intent, to say

A needfull *Word* in season, if I may.

The *Sun* hath run his course through all the Signes,
 And, thirteen times the *Moone* renew'd her light,
 Since last I limb'd my thoughts in measur'd lines,
 Or, felt my heart for *Numbers* tun'd aright ;
 For, ever since my *Musings in the Field*,
 The close whereof, a *Voice of P E A C E* fore-tells,
 With such diford'red thoughts I have been filld
 As use to thrive where sad distemper dwells :
 And, we have, *All*, so broken that Condition,
 On which our wished Comforts founded are,
 That, of accomplishing our hopes fruition,
 Not many certaine symptomes, yet, appear ;

Though, therefore, I have silent been till now,

My slownesse blame not, neither murmur you.

The *Muses* are not still at my command,
 Whereby those Informations are acquir'd,
 Which many have expected at my hand ;
 (And somewhat out of season too, desir'd.)
 The V O I C E, there mentioned, was but a *Sound*,
 Not then, articulated into words ;
 The perfect Forme thereof I had not found,
 Nor what interpretation it affords.

If I had spoken, e're I had mine *Arrant*,
 Beyond my wit, my forward tongue had went ;
 If I had run, before I had my *Warrant*,
 Well might I, for my labour, have been shent.

There is, for all things an appointed houre ;

And, *Times*, and *Seasons*, are not in my power.

My

My *Vessell* stirreth not, till that *Wind* blowes
 Which never blowes but when, and where it lift :
 Drie is my *Cisterne*, till that *Fountain* flowes,
 Whose flowings-forth, I cannot then resist.
 Somtimes, in me, so low the *Waters* lie,
 That every Childe and Beast is trampling on me ;
 Somtime againe, they rise, they swell so high,
 That Princes cannot make a Bridge upon me.
 Had *King*, and *Parliament*, the other day,
 Commanded from me that which now I write,
 To save my life, I knew not what to say
 Of that, which was inspired yesternight :
 And, being, now, as full as I can hold,
 Though none they please, my *Musings* must be told.
 Mistake not tho, as if it should be thought,
 That by *Enthusiasme*, now, I write ;
 Or, that the matter which to me is brought,
 By GODS immediate dictates, I indite.
 Far is that Arrogancie from my Pen :
 The Objects of my *Contemplation*, be
 The same which GOD affords to other men,
 Who use aright, the Guifts bestow'd on me.
 The *Muses* challenge a peculiar phrase
 And freedoms, not so well becoming those,
 Who are confined to observe the lawes
 Of common speech, and tell their minds in prose :
 For, whereas these have but one worke to do,
 I have, in my Intentions, often two.
 To reason out a *Truth*, is their perfection ;
 That, so, mens judgements rectifie they might :
 Thereat, I aime : But, how to move *Affection*,
 And set the motions of the *Will* aright,
 Is my chiefe work : And ; to that end, I catch
 At all advantages of *Place* and *Time*,
 Of *Actions*, or *Expressions* ; and, I watch
 For ev'ry meanes of well improving them.

B 2

By

By which endeavours (and, for ought I know,
 By some aid, more then ordinary too)
 Mixt with mine own Conjectures, I fore-shew
 Some things, which GOD requires, or means to do.

And, when I apprehend such things as these,
 They neither are conceal'd, nor told with ease.

As when a portion of new sprightly-wine,
 Is in a close, and crazie Vessell pent,
 Which neither can sufficiently confine
 The working Liquor, nor well give it vent ;
 Ev'n so I far'd : For, (though I felt my breast
 With matter fully stor'd) heaven daies I strove
 My swelling *Thoughts*, in *Words*, to have exprest,
 Yet neither could desist, nor forward move.

But, on that night in which our *Monethly-Fast*
 Had swallow'd up our greatest *Festivall*,
 My *Muse* broke loose : And, now the stop is past,
 Will run her Course, what ever may befall ;

And (since to speak her mind she hath begun)

Resolves, She will be heard, e're She hath done.

Once more therefore, yee BRITAINS lend an eare ;
 KING, PRIEST, & PEOPLE mark what now I say,
 And, if you shall be pleas'd this VOICE to heare,
Take heed, you harden not your hearts to day.

For, if your pride, and follie, shall despise
 The gentle VOICE, that now salutes your eare,
 Ere long, there shall another VOICE arise,
 Which will not such a peacefull note preferre.

It shall not move with so becalm'd a Breath,
 Nor be dilated through so milde an ayre,
 But, from the wombe of *Hell*, and Jawes of *Death*,
 Be thund' red forth, with horrors and despaire :

And, few shall hear that VOICES dreadfull sound,

Without a smarting, and a curelesse wound.

Though you my former *Warnings* did abuse,
 It brookes excuse : Because, I so fore-told

Enfuing

Ensuing things, as yet, no *Moderne-Muse*
 Hath done the like ; and few in times of old :
 But, now, by seeing those *Predictions* true,
 You, as it were, an *Earnest* have receiv'd,
 And an assurance, tendred unto you,
 That, what is here declar'd, may be believ'd.
 By vertue, therefore, of that *Seal*, and *Signe*,
 I challenge that beleefe, and that respect,
 Which appertaineth to this VOICE of mine,
 Till, thence, I seeke to draw some ill effect ;
 By making that, which hath fulfilled bin,
 An Argument to warrantize a sin.
 If an advantage I shall take from thence,
 To tempt, from any duty to be done ;
 To act, what gives the *Deitie* offence,
 Or any unbeseeming Course to run ;
 Let me be censur'd as *Impostors* ought,
 That woo the *world*, by seeking *Heaven* in shew :
 Or as a man that's by delusion taught,
 To take more paines for *Hell*, then others do.
 But, if this VOICE, by Truth shall stand approv'd,
 And by your Consciences allowed be ;
 Resist not that, whereto you shall be mov'd,
 Nor of my Hopes, at this time, hinder me :
 For, in their prosecution, I'll proceed,
 How e're you practice, or how ere I speed.
 The twentieth *year*, tenth *moneth*, and sixteenth *day*,
 With carefull thoughts, and thoughtfull heart oppress'd,
 Near to the fruitfull Banks of *Thame* I lay,
 With waking eyes, whilst others were at rest.
 It was that day, on which they *mournd apart*,
 By whom this *Realm* hath represented bin ;
 Thereby, instructing ev'ry *Single-heart*,
 Which way, the *Peace* desired, must begin)
 With private griefs, I had enough to do,
 To rob my body, and my mind of rest :

B 3

Yet,

Yet, I had many publike forrowes, too,
By which, my other fuffrings were increast :
And, who was ever unafflicted known,
That beareth others burdens with his own ?
Were I but onely rob'd of my estate,
And, thereby brought in danger to be poore ;
Or of fuch other mischiefs, as of late
These warres have brought on me, and many more :
Could I no other miseries conceive,
Then those, which make our carkasses to smart,
Our children crie, our tender women grieve,
Or trie the stoutnesse of a manly heart :
Were but the outward glories of this *Realme*,
Or of this *Church*, indanger'd, and no more ;
Our wounds had needed but a common balme,
A sigh or two had blown my forrowes ore :
Because, for shells, but little care I take,
Save onely for the precious kernell fake.
But, though the happinesse of *Realmes* and *Men*,
Doth not, alone, in outward things consist ;
(Nay, rather gaines perfection, now and then,
By having some externall blessing mist)
Yet, he to his experience little owes,
Who sees not, that defect of needfull things,
Breeds incivility ; and overthrowes
That industrie, from whence *well-being* springs.
And, he to our condition is a stranger,
Who knows not, that, by these distractions here,
Reformed-Churches are (this day) in danger
To suffer, in our fuffrings, ev'ry where :
And, that, if our confusions we pursue,
Meer Barbarisme will (ere long) ensue.
Who, can behold the spirit of contention
Still active ; and, all overtures of *Peace*
Retarded still ; or, poysoned with diffention,
Yet not bewaile our miseries increase ?

Or,

Or, who laments not ? that may feare he carries
 Within his loynes, the feed of Generations,
 That may be bred for *Romish-Janisaries* :
 And, nurfed up in their abhominations ?
 For, though G O D may prevent what we may dread,
 (And will perhaps) yet none fhould fenfleffe grow
 Of that wherewith our Land is over-fpread ;
 Nor of thofe *Plagues*, which thefe may bring us to :

But, rather, labour for, by fighes, and teares

A publike Freedom from our private Feares.

For, who now dreads not, that upon this Age,
 Worfe *Plagues* are coming, then as yet, we view ?

And, that the things we fuffer, do prefage

Far greater mifchieves, will on thofe enfue ?

Loe, that great *Festivall*, which by this Nation,

Was ev'ry yeare obferv'd, upon this week,

With fuch magnificent folemnization,

That through the world, there hath not been the like :

That *Festivall*, which memoriz'd the birth

Of our great *Paflor*, and (for no fmall while)

Did fill each Temple, and each houfe with mirth,

Through ev'ry *Shire*, and *Village*, of this *Iſle* :

That *Feaft* into a *Faft*, our fins now turn ;

And, where we have triumphed, we now mourn.

The *Feaft* of *Aſhuerus*, was to this

A petty banquet (if confidered

In ev'ry circumſtance) though great was his,

And many people for a long time fed.

The Jewish *Paffover*, which did furpaſſe

The moſt for ſome reſpects ; in all of them,

By our great *Festivall*, exceeded was,

As well in *Plenties*, as in *Place*, and *Time*.

For, therein, all Proviſions did abound :

It was throughout all places, too, extended ;

With ſome, it ent'rance in November, found ;

And not till February, fully ended ;

B 4

But

But, univerſally, twelve dayes, at leaſt,
Throughout the Land, it was a yearly *Feaſt*.
That *Festivall*, (which till it was polluted
With *Bacchanalian* Rites, and *Superſtition*,
A pious Obſervation was reputed)
Is now exploded, as a vaine *Tradition*.
Our *Triumph-day*, by *Providence*, is come
To be the day of our *humiliations*.
The *Glorie*, now, is quite departed from
This *Kingdome*, for our great abominations.
The *pleaſant things*, in which we were delighted,
Are took away. The coſtly trimmings, which
To Superſtition, Ignorance invited,
And which began to cozen, and bewitch,
Are broken down ; Our brave rich-Robes are gone,
And, all of us, have *Mourning-Garments* on.
For our abuſe of them, G O D, takes away
The chiefe of our *Melodious-Inſtruments* ;
And, they who heretofore did ſing and play,
Now, ſadly ſigh ; or, howle forth diſcontents.
Our *Lutes* and *Violls*, (which were wont to ſound
Eare-charming ſtraines) are broke and throwne aſide :
Or, by the noyſe of *Drums* and *Cannons* drown'd,
In whoſe loud thundrings, terrour doth reſide.
The *Peace*, which we ſuppoſed everlaſting,
Is fled away : Our *Iubilees* are ended :
Our *Horne of plenty*, ev'ry day is waſting,
Our Foes are ſtrong, and we are ill befriended :
Our fruitleſſe hopes, have utterly undone us ;
The things we feared, are now come upon us.
Our many great and unrepented crimes,
The Plagues that *Sin* hath multiplied here ;
The wilfulneſſe and madneſſe of the times,
So repreſented to my fancie were,
That, through this *Iſland*, I (me thought) could ſee
No *Worke* ſecur'd from being overthrow'n ;

No

No *act*, or *counsell*, from confusion free ;
 No *place*, that was not metamorphos'd grown ;
 No *man*, almost, that had not chang'd his mind ;
 No *principle*, that was not call'd in doubt ;
 No *course*, in which we might a safetie find ;
 No *vertue*, in all trials, holding out ;

Nor any hope of being freed from

Our present evils, for the time to come.

That *Cloud of Plagues*, which fill'd in Embleme-wise,
 The *Title-page*, of my REMEMBRANCER,
 (To set before this heedlesse Nations eyes,
 A glimpse of Judgments, then, approaching near)
 That *horrid-cloud*, through all these *Iles* disperst,
 Me-thought I view'd ; and shewing on these Lands,
 The black effects, which I long since rehearst ;
 And, all the *Plagues* attending GODS commands.
 Not only *Famine*, *Pestilence*, and *Sword*,
 With such, as bring on outward Desolations ;
 But, *Plagues* appeared also, more abhord
 By those, who cherish noblest expectations :

For, though these harmfull are, more hurt they do,

Which murder us in Soule, and Bodie too.

I saw so great, so many our Distractions,
 Such Discords, rising up between the Nations ;
 In ev'rie *Shire*, in ev'rie *Towne* such Factions ;
 In ev'rie *Person*, such dissimulations :
 Among the *Wise*, I found so little Reason ;
 So little goodnesse, left among the *Best* ;
 In fairest shewes of *Trust*, such reall Treason ;
 And so much Fraud, where *Truth* was most profest ;
 That, neither *want*, nor wealth ; nor *wit*, nor Folly ;
 Nor *Vice*, nor *Vertue* ; *Love*, nor *Hatred*, neither,
 Nor *sanctified things*, nor *things unholy*
 Distinguisht were ; but, shuffled so together,

That, all things in this world, appear'd, me-thought,
 Into a Soul-confounding *Chaos*, brought.

While

Which melancholy Apprehensions rear'd
 Such crotchets, and such whimsies in my braines ;
 That, many *figh*ts, and *sounds*, I saw and heard,
 Like those which *Feare*.begets, or *Fancie* faines :
 Before me, as a shadow seem'd to passe,
 Things *present*, *past*, and *coming* ; till I saw
 Quite out of sight, all that which I S, or W A S,
 And, to an end things *Future*, also, draw.
 Strange *sounds* and *noyses*, heard I round about me,
 Or, in me rather ; such as did begin
 From those which rumbled ev'rie day without me,
 Before a troubled *Fancie* let them in :

Which, though to be uncertaine *Sounds*, we grant,
 A *Mysterie*, not one of them doth want.
 One while, me thought, *Wolves*, *Foxes*, *Dogs*, & *Swine*,
 A greedy, craftie, currish, nastie rabble,
 Did howle, bark, snarle and grunt ; and sometime joyne
 In consort : Musike most abominable !
 Sometime, as when an Angrie *Lyon* roares,
 Or, as when *Thunder* breaks out of a cloud,
 Or, as when raging *Billows* teare the shoares,
 I *Voyces* heard ; so shrill, so deep, so loud.
 I heard, me thought, the *Voyce* of *Desperation*,
 The crying *Voyce* of *Sin*, the *Voyce* of *Bloud*,
 The *Voyce* of *Death*, and utter *Desolation* ;
 The *Voyce* of *Iudgement*, from an angrie G O D ,
 And ev'ry *Voyce*, and ev'ry *Cry* and *Sound*,

In which amazement, dread, and death is found.
 Which, had it founded to an *Outward-eare*,
 (As, by my *Vnderstanding* it was heard)
 The noyse, had made both dead and living, heare :
 The Spheres to shake, and Earth, and Hell asfeard :
 The terrour of it, made my *Soule* to flie
 Beyond the limits of corporeall things ;
 Sometimes descending, sometimes mounting high,
 To shun the din, which doubt and horreur brings.

But,

But, whatſoever way her courſe ſhe ſtear'd,
 Confus'd *noyſe* did ev'ry where abound ;
 Confus'd *actions* ev'ry where appear'd ;
 Which caus'd my ſtrong diſtempers to abound :
 And, almoſt cureleſſe, made I my diſeaſe,
 By aſking of my heart, ſuch things a theſe.
 Why is this *World* (a Scene of ſin and paine)
 Fill'd full of ſhadows, which no ſubſtance have ?
 A place of time and labour ſpent in vaine ?
 And where we loſe our *ſelves*, a Toy to ſave ?
 From thence, where we nor ſmart, nor griefe did feele,
 We through the womb come crawling weakly hither ;
 Then getting ſtrength, we ſcratch and fight a while ;
 And, through the grave, paſſe on, we know not whither.
 If we purſue what nat'rally delights us,
 And walk that courſe, which gives the fleſh content ;
 Our *Conſcience*, or ſome *Powre-divine* affrights us,
 With inward ſeares, and threats of puniſhment ;
 And, if our ſelves we virtuously diſpoſe,
 The *World*, and all without us, are our Foes.
 Diſgracefull ſlanders, ev'ry where attend us,
 Though none can, juſtly, any where accuſe us :
 They, who are moſt oblig'd to befriend us,
 When we expect beſt uſage, moſt abuſe us.
 They, who to all enormities are prone,
 And make no conſcience, of the fouleſt crimes,
 (If they ſuſpect us guiltie but of *One*)
 Miſ-judge us, as off-ſcourings of the Times.
 While for their peace, our ſtudies we employ,
 And ſpend our ſelves, to propagate their good ;
 They, labour our *well-doing*, to deſtroy,
 And ſtaine their murth'rous weapons, with our blood,
 As if thoſe portions they regarded not,
 Which were not torne, out of a brothers throat.
 Since *Kings*, and *Princes*, were at firſt promoted,
 Nor for their owne, but for the *Peoples* ſake,

Why

Why, on their trappings, have all Ages doted ?
 How, did our *Creatures*, slaves of us, first make ?
 How grew *man-kind* so mad, to flatter them
 Up to that needleffe height, of pomp, and powre,
 Which makes their Arrogancies to contemne
 Our *Freedomes* ? and our *Birth-rights* to devoure ?
 How, are they still so fool'd, as not to know
 (By that which they have *heard*, and *read*, and *see*)
 That, *Tyrants* alwayes have an overthrow,
 When great'ft their Hopes, and their Oppressions be ?
 And, justly, lose their Honours, Crownes, and Lives,
 By struggling for unjust *Prerogatives* ?
 Since G O D, for M A N, at first, this world did frame,
 (And made it principally for the sake
 Of those who serve him, and adore his Name)
 Why, doth his Foe, possession thereof take ?
 How comes it, that the *Serpent*, and his breed,
Lords Paramount through all Earths Kingdomes are ?
 And, that the promis'd and the blessed *Seed*,
 Enjoyes of this vast Globe, so small a share ?
 Yea, since the *Earth* is G O D S, and they are *His*,
 To whom, by free donation, it was given :
 Why, is their due infringed, as it is ?
 And, why are they from their possessions driven,
 Scorn'd, injur'd, and abus'd, as abject things,
 Where they should honour'd be, as *Lords* and *Kings* ?
 Why is the chosen flock of *Christ* so few,
 And, they so numerous, who them despise ?
 (The *Pagan*, the *Mahumetan*, the *Jew*,
 The *Papist*, and the *Boisme-Hypocrite*.)
 Since G O D made *Man*, for good, and not for ill,
 (To be *in him*, and *with him*, ever blessed)
 How did his Foe first captivate his *Will* ?
 How, of his *Creature*, is G O D dispossessed ?
 How, is he glorified, while those Fiends
 Do persecute, insult, and domineere

In

In mischieves ? and in ruining his Friends,
Who said, Their *Lives* and *Deaths*, to him are deare ?

Since GOD is *good*, why, so prevaieth *evill* ?

Since he's *Almightie*, how, so thrives the *Devill* ?

Whilst these Expoſtulations I purſu'd,

A B O O K E to me appeared, fairly writ ;

In which, I ſatisfying answers view'd

To all the Questionings of *Carnall-wit*.

Wherewith, my Soule remained ſatiſfide,

And drew her ſelfe from theſe wild *Contemplations*,

(Which, elſe perhaps, had carried her aſide

From better, and from ſafer meditations.)

Then, from all outward *Noyses*, to be free,

Into my *Selfe*, I further did retire ;

Ev'n to that *Cloſet*, which is call'd in me,

The I N N E R-M A N, to ſeek out my Deſire :

And, being there, enough I heard and ſaw,

To teach, to comfort, and to keep in awe.

For, then, my *Heart*, (which did before appeare

A little, narrow, lonely, darkſome Roome)

Was filled with a *Light*, that ſhin'd ſo cleare,

And made the ſame ſo viſible become ;

That (*looking inwardly*) I ſaw diſtenſions

So boundleſſe, in their *Width*, their *Depth*, and *Height*,

That, weighing well a fleſhly Hearts dimenſions,

It might be thought an admirable fight.

For, were you on that mountaine, or high cliffe,

Whence you might fartheſt round about you ſee,

(Suppoſe it were the famous *Tenariſſe*)

The *Proſpects*, there, to thoſe that *In-ward* bee,

To me, no more to be compar'd, appeares

Than that within a *Nut-shell*, to the *Spheares*.

It ſhewes a *Place* (if *Place* we call it may)

Within the Concave of whoſe wondrous *Orb*,

The Eye of *Contemplation* may ſurvey

Sights, which no *Bounds*, or *Shaddowes*, do diſturb.

There,

There, may be seene the meanes which doth disclose,
 Though not the Essence of *Eternall-things*,
 So much at least, as ev'ry notion shoves,
 From whence, beleefe of their true *Being* springs.
 There, may the *Soule* that hideous *Downefall* fee,
 Which leadeth to the brinck of *Desperation* :
 There, may that Entrance plainly viewed be,
 Which guideth to a blessed *Exaltation* :

And, there, the *Spirit*, to our knowledge, brings

The *Good* and *Ill*, of all created things.

For, hitherto, I never heard of ought
 In Heav'n, or Earth, but I perceiv'd it there :
 Yea, many *Novelties* from thence are brought,
 Which have no *Being*, any other where.
 It is indeed, another *WORLD* within
 The *World* without me ; and I thither go,
 When I to loath externall things begin,
 And, doubtfull am, what in this *World*, to do.
 I sometime there have entertainments had,
 Like those which may in *Paradise* be found :
 Sometime againe, 'tis like a *Chaos* made,
 Wherein deluding *Fancies* do abound.

Sometime, the *Light* of Heav'n there seems to dwell,

And, otherwhile, it is as dark as Hell.

Within our *selves* (as *GOD* vouchsafes his grace)
 That Blisse, and that true happinesse is found,
 Which men seek after in that *Time* and *Place*,
 Which have not much relation to this *ROVND* :
 I being thither guided (by that *Light*
 Which faileth none) there, found out an abode
 Quite out of hearing, and beyond the sight
 Of those distractions, which I saw abroad.
 There, found I out, a Resting place to hide me
 From *scorne of Fooles*, and from the *Strife of tongues* :
 From their despight, who slander and deride me ;
 From private mischiefs, and from publike wrongs ;
 From

From all the menaces, my eares have heard ;
 From all the perils, which my heart hath fear'd.
 There, I with sportive sleightings, did peruse
 That, which their *malice*, who these times do flatter,
 Have spewed forth against my blamelesse *Muse*,
 In lumps of scurrill, base, and witleffe matter :
 And, am content to let the C V R S alone,
 Though loud they snarle and bawle ; because I find
 Those *Beasts* are by their *Masters* seized on ;
 And, do but bark, according to their kind.
 Though not their *wit*, their *malice* might, perhaps,
 Deserve a Rating ; and, I could have flung them
 A *Bone*, that would have broke, or gagged their chaps ;
 (Or, throwne the *Wild-fires* of my Brain among them)
 But, they in vaine shall bark ; in vaine they raile ;
 To scratch the *Scabs*, I scorne to foule my naile.
 For, I, in that *Retirement*, seem'd no more
 By such decrepit-*Malice*, to be hurt,
 Than is a well compacted *Rockie-shore*,
 On which, the Billows cast up Foame, and durt.
 There, shewne I was, the high prerogatives,
 (The priviledges) of my *Second-birth* ;
 And, from what noble *Root*, my Soule derives
 Her Pedigree, though she be cloath'd with earth.
 And, could I still (when I from *Contemplation*
 Returne to *Act*) retaine in me that height
 Of *Spirit* ; and the reall estimation
 Of that, wherein at those times, I delight :
 I never more, an earthly hope should cherish,
 Or, prize the honours, of the *Beasts that perish*.
 There, on a Throne, above the world I fate,
 Beholding, with disdain, Terrestriall things ;
 The fruitlesse love of Mortals, and their hate,
 The Tyrannies of *Subjects*, and of *Kings*.
 There, I beheld (without those perturbations,
 Which vexed me abroad) how *Pride* and *Folly*

Support

Support each other, by their combinations,
In wicked projects, and in works unholy.
There, spi'd I, by what secret Links and Ties,
The *curst-Counsell* which deludes the *King*,
And, that *false-pack* which in our bosome lies,
Their dark Designs together closely bring :

And why so many moneths in vain are spent,

Their treacheries and treasons, to prevent.
There, can I sit obscur'd, and spie what ends
Are closely follow'd by the Politician ;
Who, seemingly, the *common-Cause* befriends,
That he may ruine it, without suspition.
There, I descrie, what avarice, what frauds,
What spight, and what hypocrisie doth lurk
In many, whom the *publike-Voice* applauds,
As faithfull men, in *carrying on the Work*.
Without distemper, there, I think upon
Their pride and envie, who had rather see
Three *Kingdomes* univerally undone,
Then, wained from their wilfulnesse to be :

Because, I know, GODS *Worke* will be effected,

In spight of what their madnesse hath projected.

There, without breach of Patience, I can heed,
How impudently some have fought to seem
Of eminent desert ; who are indeed
More worthy of contempt, then of esteem :
How quaintly other-some can mischief do ;
And then, by policie, and frauds contrive
To purchase thanks, and pay, and favour too,
For that, which, rather, should a halter have.
Yea, there, without offence, I notice take
How zealously *Malignants* are befriended ;
How sleight account of their deserts we make,
Who have, with life, and goods, the *State* defended :

And, with what confidence, we still confide

On those, that will be true to neither side.

There,

There, likewise, without wrath, I view, and heare
 How senselesse many, who are counted wise,
 Both of advantages, and dangers are,
 Which ev'ry day appear before our eyes.
 How needlesse good *Advice*, by some, is thought
 Till 'tis too late ; how, to prevent a *Wound*
 They lose a *life* ; and, (to be thriftie thought)
 How, they to save a *groat*, mispend a *pound*.
 How desprately they sometime take a *Fall*,
 To scape a *Slip* ; how, other while, to save
 Some *Rotten-Members*, they adventure all
 Which we by *Grace*, or *Natures* Charters have.

All this, in my Retirements, I can see,

Yet, nothing vexeth, or affrigheth me.

For, therewithall, such meanes appear to shew
 That both the good Endeavours of our Friends,
 And all the Counterminings of the Foe,
 Shall work out that, at last, which GOD intends :
 And, that, if we contented can become
 To beare our Burthens, but a little longer,
 His *Grace*, will render them, lesse troublefome,
 Or make us, to sustaine them, daily stronger.
 Wherewith well pleas'd, I totally resign'd
 My *Will* to his ; And, by that Resignation,
 Delightfull Calmes within my heart did finde,
 So freeing me, from former perturbation,

That, all *within*, and all *without me*, kept

Such silence, as if all the world had slept.

As at high *Midnight* in a Desert Vale,
 Or'e-hung and bordred by a *Double-Hill*,
 On which there blowes not any *whistling-gale*,
 Down which, there flowes not any *murm'ring Rill*,
 Near which, nor *Bird* doth sing, nor *Beast* doth play,
 Through which, no *Travailer* doth ever passe ;
 By which, there growes no rustling *leafe* or *spray*,
 In which, no noise of *Creature* ever was ;

C

Such

Such seem'd that *Calme*, which, then, I did poffesse,
(Or deeper, if it might a deeper be)

And, that the *Silence*, which I now exprefse,
May not prove empty both to *You*, and *Me*,

In this Retreat, from ev'ry other noife,

As from a farre, to me there came a VOICE.

A VOICE there came ; From whence, I will not fay :

Judge yet, to whom I fhall report the fame ;

For, if you mark the fenfe, conceive you may

Afwell as I, from *whom* and *whence* it came.

So *ftill* a VOICE it was, that with mine *Eare*,

I heard it not ; nor made it fuch a noife

As that, which our corporeall fence doth hear ;

Nor was it an articulated VOICE :

But, fuch a VOICE as when the *Spirit* brings

A Meffage down from GOD ; and, to the heart

Doth whifper thofe intelligible things,

Which *words* do but imperfectly impart ;

Or, fuch a VOICE, as from GODS written *Word*,

The Genuine fenfe well heeded, may afford.

And yet it fpake fo plainly, and did fhew

Thofe Informations which I gain'd thereby,

In ev'ry Circumftance, to be fo true,

That of no branch thereof, mifdoubt have I.

Thus, it began. Thou *Off-fpring of the earth*,

Whom *Providence* designed, in this Nation

To have thy temp'rall Being ; and thy Birth

In this Degree, and in this Generation :

Suppofe not, that, in any worth of thine

There could a merit, or a motive be,

Which might *Eternall-Providence* incline,

To caft fo gracious an afpect on thee,

As to defcend fo low, as to thy heart,

The knowledge of his pleafure, to impart.

For, from thy Childhood, he thy thoughts hath feen,

Heard all thy words, obferved all thy waies ;

Can

Can tell how vaine thy youthfull years have been,
And, how thou haft defil'd thy elder-daies.

He knowes thy seeming vertues imperfections ;

He saw what evill secretly thou didst ;

And made thee likewise feel by due corrections,

That, he beheld what from the *world* thou hidst.

The Folly, Fraud, and falshood of thy heart ;

The vices, and the vaineſſe of thy tongue ;

How falſe to others and thy ſelfe thou art,

How ſlow to good, how ſwift in doing wrong,

He truly knowes ; and, findes thee apt to do

No dutie, but what he compells thee to.

And, he obſerved (though thy guilt he ſmothers)

That, thou to whom he better things hath taught,

Art in thoſe Crimes as deeply di'd as others,

Who on this Iſle, theſe preſent Plagues have brought.

Obſerv'd he hath, how fondly thou haft ſtriven

With *Wordlings*, in their luſts, to have a ſhare ;

Although, to thee, experiments were given,

What empty, and pernitiouſ things they are.

Yea, with ſome indignation he diſcerned

That, madly, thou didſt many times partake

In provocations, whereof thou hadſt warn'd

This Land (even thoſe thou vow'dſt to forſake)

And, that, with greedineſſe thou haft purſu'd,

Thoſe vanities that ought to be eſchew'd.

Although thy heart inform'd thee, long agoe

(By an indubitable information)

That, all the ſervices thou couldſt beſtow

Vpon the *Minions* of this Generation,

Should nothing profit thee : Thou, neretheleſſe,

(Forgetting what was counſell'd, and reſolv'd)

Didſt fawne on ſome of them, in thy diſtreſſe ;

And hadſt, no doubt, thereby thy ſelfe involved

Within thoſe *Nets*, which at their *Boords* are ſpred ;

But, that, GOD did permit them to contemn

C 2

Thy

Thy honest *Muses* : who a plot had laid,
Into those vertues, to have flatter'd them,
Which they regard not : otherwise that *Course*
Which nothing better'd *them*, had made *thee* worfe.
When thou hadst, in thy *Poems*, vice reproved,
He search'd thy *heart* ; and saw it was not, then,
Meere love to *virtue*, whereby thou wert moved ;
Or, that thou hadst lesse guilt then other men.
Sometime, that fickle bubble, *Reputation*,
Sometime that hope which thy vaine *Fancie* gives thee ;
Sometime, *applauses*, fometimes, *indignation*,
Into a just reproofe of sinners drives thee.
Some other by-respects, oft wrought upon
Thy heart, to rouze up in thee an indeavour
In things, that seem'd worthy to be done :
But, thy performances proceeded never
From that true love, and that sincere affection
Which thou didst owe to *Him*, and his perfection.
And, for these things, their mouths wide op'ned be,
Who seek to turn thy *glory* to thy *shame* :
Those witleffe *Railers* are let loose on thee,
Whom, in thy *Measures*, thou didst scorn to name.
For this, thou sufferest by the sharp despights
Of *open-sinners* : and much more, by farre,
Through those malicious, and proud *Hypocrites*,
Who kindled first, and still foment this warre.
For this, thou (who for others couldst espie
Conceal'd events) hast oft so blinded been
In matters of thine own, that what thine *eye*
Seem'd fixed on, thy *wit* hath over-seen ; (brought,
Till, to thy mind, they through those meanes were
By which each Foole, and ev'ry child is taught.
For this, wert thou deservedly depriv'd
Of blessings, which thou els mightst have enjoy'd :
And, for that cause, hast worthily surviv'd,
To see thy hopes, with other mens, destroy'd,

For

For this, thou (with the first) haft plundred bin ;
For this, thou both by Friends and Foes art torn ;
For this, where thou hadst hopes, respects to win,
Instead of honour, thou reproach haft born :
For this, thy best endeavours have been croft,
By them, whose power could els no spite have done thee;
For this, those paines, and those designs are lost,
Which otherwise had great advantage won thee ;
And, but that whom GOD loves, he leaveth never,
For this, rejected thou hadst been for ever.
Yet such is his compassion, that his love
Still seeks to reingage thee by his graces ;
Beholding thee with favour from above,
In *wants*, in *suffrings*, in all *times* and *places*,
According to thy trust in him reposed,
(When thy *Remembrances* did first appeare)
As with a wall of brasse he thee inclosed,
From those who at thy *Muse* intruded were.
The *Prelates* and the *Nobles*, who conspired
To ruine thee, and thereto did comply,
Obtain'd no power to act what they desired,
Though open to their fury thou didst lie ;
Although some suffred, then, (for milder lines)
By Stygmatisings, *Banishment*, and *Fines*.
When thou wert grasped in that *Dragons* pawes,
Who fought thy spoil; GOD, strangely charm'd his rage :
He from devouring thee restrain'd his Jawes,
Even while he rav'd, and storm'd at thy *presage*.
Yea, whereas thou didst imprecate on those,
Who should maliciously thy lines defame,
(And without penitence their Truth oppose)
A *Publike Marke*, to brand them for the same ;
Ev'n so it came to passe : For, scarcely one
Of those Oppressers are at this day free
From having those just Censures undergone
By which, the *publike-Foes*, now marked be ;

And, to the chief of them, this *mark* GOD gave,
That, *He* with shame, went headlesse to his grave.
In all the changes of this toylsome life,
He kept thee with an honest Reputation.
He, was thy comfort still, in times of griefe,
In dangers, he hath been thy preservation.
He sav'd thee from the fierioust *Pestilence*
That ever in this Clymate did appear ;
And, hitherto, hath by his Providence,
Secur'd thee from the *Sword*, yet raging here.
Now, when they lack, who surfeted of late ;
When *Bread*, with men more worthie, groweth scant,
(Yea, though the Foe hath spoiled thy estate)
He keepes thy family, from pinching want ;
And makes thee hopefull, whatsoere betide,
That, he for thee and thine will still provide.
Moreover, when thy patience was nigh tir'd ;
When thy estate, the world did most despise ;
GOD gave thee that which most thy heart desir'd,
(And, of all things terrestriall, most hath priz'd)
He ,likewise, hath preserv'd thee to behold
Those things, in thine own life-time verifide,
Which seem'd as dreames, when first by thee fore-told ;
Which fooles did sleight, and wiser men deride.
And, not thus only, was he pleas'd to do ;
But, now, hath also call'd thee, to prepare
The *Way of Peace* , and, to reveale unto
These *British Isles*, what those Conditions are,
Whereon, it is his pleasure to return
That *Blessing* to them, for which, yet they mourne.
It is not for thy sake, that, now, his eyes
He fixeth, not on persons eminent ;
Or, hath not chosen one more learn'd and wise,
By whom, this weighty *Message* might be sent :
But, rather, to abase and vex their pride
Who carnall Pompe, and outward shewes adore,
Vouch-

(Vouchsafing scarce to turn their eye aside,
 To heed the suits, or counsells of the poore)
 And, that (to humble them) they may be faine
 Perforce, to hear, and to accept from *him*,
 (Whose guifts and perfon, most of them disdain)
 The *Way of Peace*, which he shall offer them ;

Or else, through pride, grow hardned in that *fin*,
 Which bringeth *Desolation* faster in.

This is the *Course*, which *Providence* hath took
 When selfe-conceit, and sin, befooleth Nations ;
 And Carnall policie, doth over-look
 The lowly meanes, of timely preservations.
 Thus, that the *Jewish-pride* he down might bring,
 When they the pompe of *heathenish-Kings* affected,
 He made, one *Seeking-Asses*, their first King ;
 And, them unto a *Shepherd*, next, subjected.
 When their proud *Pharisees*, and *Priests*, beleaved,
 That *He*, who came the *Kingdom* to restore,
 Should from their power and wisdom have received
 Chiefe aid thereto ; he rais'd it by the poor.

From their formalities, his eyes he turn'd,
 And chose the *meek-ones*, whom their pride had scorn'd.
 And, GOD thus dealeth still, when he intends
 To purge a *People*, and refine a *State* ;
 Making one motion, move to sev'ral ends,
 As it to fundrie Objects may relate.
 Who should have thought, that saw a while ago
 The *Prelacie* in pompe (advancing thorow
 This potent *Isle*) it should be baffled so
 In height of all it pride, at *Edenborough* ?
 Who could have then supposed, that a *Stoole*,
 Flung by a fillie woman, in her zeal,
 (When policie did labour to befoole
 Your brethren, and the *Dragons* wound to heale)
 Should have, in thousands, kindled such a flame
 Of zeale, as from that meane occasion came ?

Who would have thought the late despised *Scot*,
(A *Nation*, whom your elders dif-esteem'd,
A *Nation*, whom your Fathers loved not,
And, of whose friendship, careleffe you have seem'd)
Should first have rouz'd, a passage to have broke
Through that Attempt; which, will (if unrepented
And wilfull sins obstruct not) breake that yoke
Which *Hereſie* and *Tyranny* invented?
Who would have been perſwaded, but erewhile,
The *Scot* ſhould faithfully for you have kept
Your nigh-loſt footing in the *Iriſh* Ile?
And, while the Flame into their borders crept,
Should, brother-like, contribute their chiefe powers,
To quench the Burnings, which your Towns devours?
Or, who would have beleev'd (having heard
The ſcandals, and malignant jealousies,
Wherewith ſome do their love, yet, miſ-reward)
That *Scotland* ſhould for *Englands* aid ariſe,
And in their marches through your fruitfull lands,
More conſcience make, than you your ſelves have ſhown,
Of laying violent, and griping hands,
On them, whoſe wounds and loſſes are your own?
But, G O D is pleas'd theſe things ſhould come to paſſe,
To humble and abaſe that high conceit,
Which falſly of your ſelves admitted was;
And, that both *you* and *they* might have a fight
Of his great *Providence*, in ſo proceeding;
And, *Good*, and *Bad*, confeſſe it merits heeding.
For, by this courſe, he doth effect his will
Within them, by them, and upon them too.
Both Friends and Foes, all actions good or ill,
Promote the work which he intends to do.
They, who, long time, have wilfully perſiſted
In crooked paths, from which they call'd have bin,
And, in thoſe *Calls*, the *Spirits* Voyce reſiſted,
(Or careleſſy proceeded in their ſin)

Shall

Shall (blind with malice, and obdur'd with pride)
 Sleight all the counfels, tendred now by thee :
 The Tenour of this VOICE, they shall deride,
 And, madly, stubborne in their Courfes be,
 Till on their heads, those judgements down shall come,
 Which are an unrepentant Sinners doome.
 And, when with plagues deserved they are stung,
 (In stead of Penitence, or filiall awe)
 As doth a *Dog* at whom a stone is flung,
 So they shall snarle, and so the weapon gnaw.
 Or, rather, as it was fore-told of those,
 For whom, G O D, his *fifth Violl* should prepare,
 The greater, still, their feare or torment growes,
 The lesse to be reform'd will those men care.
 They (to the *Throne* and *Kingdome* of the B E A S T
 True Vassals being) will G O D S name blaspheme ;
 Or, else be stupified, at the least,
 When G O D with stripes, or counsells visits them.
 To these, this VOICE, will no good *Omen* sing ;
 To these, no *Peace*, no *Comfort*, will it bring.
 But, they who by their chastisements for sin,
 Are humbled so, so school'd, and made so meeke,
 As to admit that true repentance in,
 Which makes them gladly, *Truth*, and *Mercie* seeke,
 Ev'n they shall from this VOICE, receive content ;
 And not disdaine the *Wine of consolation*,
 Though in an earthen Vessell it be sent ;
 But, take it with a thankfull acceptation.
 And, if of these, that *number* found shall be,
 For which, three wicked *Kingdomes* may be spar'd,
 You shall from Ruine, once againe be free ;
 To shew the World, that, what few now regard,
 Prevents more mischiefe, and more *safetie* brings,
 Than potent *Armies*, *Parlaments*, and *Kings*.
 For, *Kings*, and *Parlaments*, and *Armies*, too,
 When *crying sins* in any Realme abound,

Advantage

Advantage not, so much as they undo ;
As, by a late experience, you have found.
A *King* you had, who was, at first, conceiv'd,
To pitie, and to pietie enclin'd ;
(Such, he was really of thee beleev'd)
Yet, of those Vertues, now, small signes you find.
The *Cup* and *Fornications* of the WHORE,
Do seeme to have bewitcht his royall brest :
With bloody sins, his Realmes are flow'd o're,
(Defil'd with crimes, that cannot be exprest)

And, more in danger to be quite undone,
Than, ever since, a *King* first fill'd this Throne.
He takes a *Course*, which if pursu'd, will do him
More dammages than all his forraigne foes :
And all their malice could have brought unto him.
Yea, so improvident a path he goes,
As if by his *Fore-fathers*, or by *Him*,
Some sin had been committed, which hath shaken
His verie *Throne*, defac'd his *Diadem*,
And, for which, Vengeance must ere long be taken.
For, though he knowes the peoples griefes and feares,
Though sprawling in their blood he sees them lying ;
Though he beholds the flames about their eares,
And, in their deaths, his honour daily dying :

Yet, seemes he nothing to *heare, know, or see*,
Which for your safety, or his own may be.
The *Royall-Pow'r*, that should the Realme have guarded,
Is to the ruine thereof, mis-employ'd ;
The *Perquisites*, allow'd to have rewarded
Deserving-men, by Ruffians are enjoy'd.
The *Dignities*, ordain'd to have been placed
On them, whose deeds their noblenesse declar'd ;
To Slaves are prostituted ; and disgraced,
By being on *Buffoones* and *Clownes* conferr'd.
His *Councell-Table* was become a snare,
His *Court*, a Sanctuarie for Transgressors ;

The

The *Judgement-Seats*, were engines to prepare
Advantages, for Bribers and Oppressors :

The *Soveraigne*, from the *Subjeſt* is eſtranged ;

And *Kingſhip* into *Tyranny*, is changed.

But, though the *King* be partner in theſe crimes,
'Tis *you*, who have your ſelves, and him undone :

For, as *Idolaters* in former times,

Fiſt, made carv'd Images, of Wood and Stone,

(Perhaps, but meerly for Commemoration

Of ſome deceaſed *Worthy*) and, at laſt,

Improv'd it into ſottiſh *adoration* ;

So, Thoſe, on whom the *Government* was plac'd,

(By prudent Counſell) Baſe men, by degrees

So idolized, and with flatteries

So long, in fervile manner, bow'd their knees

To their *Self-will* ; that, fiſt, to tyrannize

The peoples blockiſhneſſe, and baſeneſſe brought them :

Yea, how to be Oppreſſors, they fiſt taught them.

And, when *Kings* ſaw, the peoples fooliſhneſſe

Did make themſelves beleeeve, that their owne *Creature*

Had therein, an inherent awfulneſſe,

Advancing it above the humane nature ;

They, quickly from that folly, and that feare,

Advantages aſſumed to improve

Their pow'rs : It made them greater to appeare ;

And in a more Maſticky Orb to move.

The ſlavish *geſtures*, and the ſervile *phraſe*

Long us'd in Court, did thereto ſo much add,

That, he who like a *man*, declares his cauſe,

Is judg'd unmannerly, or ſomewhat mad :

Nay, to that height the *Royall claime* is brought,

That none, but *Slaves*, are now true *Subjeſts* thought.

A *Parliament* you have, which you obtained,

When you were moſt deſirous to have had it ;

You, thereunto a priviledge have gained,

Which, now, more fixt than formerly, hath made it.

The

The *House of Peeres* is of a party cleared,
Whom, leaning to your, Common-Foe you doubted ;
Whose power you felt, *whose* policie you feared,
And, whom, long since, some gladly would have outed.
Yet had Corruption over-fill'd it so
With honour'd *Titles*, worne without deserts ;
And, with so many, raised from below,
To sit on *Princely Seats*, with *Slavish-hearts*,
That, when your troubles well-nigh cur'd you thought,
Far greater mischieves, were upon you brought.
Your *House of Commons*, (though when first convented,
It fill'd you with a hopefull expectation)
Hath ev'ry way so truly represented,
The *Common Constitution of this Nation* ;
That, little hitherto hath been effected
To mitigate your *Feares*, or settle *Peace*,
According to the issue you expected ;
But, ev'ry day your sorrowes more increase.
So great an inundation of confusion
Is broken in upon you ; that, in vaine
You hope or labour for a good conclusion,
Till GOD himselfe make up the *Breach* againe ;
And, you (with more sincerity) confesse
Your Guilt, your Weaknesse, and your Foolishnesse.
Betwixt *You*, and your *King*, there is of late
A cursed *Fire* broke forth, whose raging flame
Each others ruine threatens, like to that
Which from *Abimelech*, and *Shechem*, came.
So damnable a *Spirit* of Contention
Is conjur'd up, that, his designs are brought
Past all those remedies, and that prevention
Which by the wit of mortalls can be wrought.
So madly, you each other do oppose,
That ev'ry one consults and acts in vaine :
What one reares up, another overthrowes ;
What one destroyes, another builds again :

And

And nothing is the vulgar expectation
But ruine, if not utter Desolation.
For, *crying-fins* do gen'rally prevaile,
The *Rules of Order*, quite aside are laid :
The *prudence* of the *Counsellour* doth faile ;
The *honestest-Designes*, are most gain-said ;
The *Grosseft Falshood*, sooneft is believ'd ;
His cause best speedes, who aimes at *baseft-ends*,
The *worst-Transgressour*, fhall be soon't repriev'd ;
The *veriest Knave* fhall find the Lordliest friends :
And, when *Foundations* thus are overthrowne,
What can the *Righteous* do ? what likely hope
Have Husbandmen, when all is over-growne
With Briars and Thornes, to reap a thriftie crop ?

Or, what can by a *Parliament* be done,

Where all are with Corruption over-grown ?
With *Warlike Forces*, too, now strongly arm'd
You do appear ; and Martiall men abound,
As though each Townfhip, Bee-hive-like had swarm'd,
And *Horse*, and *Armes*, sprung daily from the ground.
But, what have these availed, in regard
Of expectation ? Nay, how multiplide
Are these afflictions, rather, (which you fear'd)
By their diffenfions, infolence, or pride ?
Your Treasures, Stocks, & Fields, they have nigh wasted,
Their avaritions fury to allay ;
Yet, as if they had *Pharoah's kine* out-fasted,
So greedie, and so hungrie, still are they,

That, all the plenties of your peacefull years,

Will hardly quench that vast desire of theirs.

Want of fincereneffe in your chiefe Commanders,
Too much ambition, much respect of friends :
(Most men that hear this, know these are no flanders)
Fraud, Envie, Cowardice, or private-ends ;
And, gen'rally defect of Discipline :
Or, (to be plaine) want of that honestie,

Which

Which these Forth-breakings of the *Wrath-divine*
 Hath, now, required in your *Soulderie*,
 Have set licentiousness so much at large,
 And made most Officers, presume upon
 Such looseness; and so slackly to discharge
 Their duties; that, you likely are to run,
 By your owne *Forces* (as the matter goes)
 Not much lesse hazard, than by open Foes.
 Your *Common men*, (this will disparage none
 Among you Martialists, that blameless are)
 Have not in misdemeanours, been out-gone
 By many, who the *States* opposers were.
 They cheat, rob, lye, curse, sweare, blaspheme and rore,
 They equally oppress both Friend, and Foe;
 They plunder, scoffe, insult, game, drink and whore,
 And ev'rie day corrupt each other so;
 That, if this plague continue but a while,
 You and your *King*, so many *Rogues* will arme,
 That, throughout ev'rie Township of this Ile,
 This curd brood of *Lice* will crawle and swarme,
 Till they have quite devoured those that fed them;
 And, pine in that starv'd Body, which first bred them.
 For, though the highest honours temporarie,
 On *Souldiers* are conferred, whose true worth,
 Whose vertues in employments *militarie*,
 With an illustrious candor shineth forth:
 Though they, who to defend their *Countries* cause,
 Themselves to death and dangers do expose,
 (Observing duly, GODS and *Natures* Lawes,
 Not only to their friends, but to their foes)
 Though *these*, deserve all honours; no expression
 Is full enough to make an illustration
 Of their ignoble, and their base condition,
 Who triumph in their *Countries* defolation:
 And, as the raskall fort of *Tinkers* do,
 Pretend to mend one hole, and then make two.

For,

For, these foure yeares of *Discord*, have so changed,
The gentleness, already, of this Nation ;
And, men and women are so far estranged,
From civil, to a barb'rous inclination :
They are so prone to mutinous disorders,
So forward in all mischievous projections,
So little mov'd with robberies or murders,
And, so insensible of good Affections ;
That, they whom you have arm'd for your defence,
Will shortly ruine you, unless preventions
Be interposed by that *Providence*,
Which frustrates diabolical intentions :

And therefore, now, *Conditions* are propounded,
On which, a *Restauration* may be grounded.
Yea, now, when *Med'cines* (that most soveraigne were
At other times) have multiply'd diseases :
When all your *Policies* quite routed are ;
To intervene, a *Timely-Mercie* pleases.
Now, that your *Armies*, *King*, and *Parliaments*,
Which were your hopefulst meanes of preservation,
Are made, by *Sin*, imperfect Instruments,
And, leave these *Iles* almost in desperation :
Thou, shalt once more, to dis-respective men,
A *Herald-extraordinarie* be ;
And, carrie them conditions, once agen,
Whereby they from these troubles may be free ;

And, that those *Angels* which now smite these Lands,
From Desolation, may with-hold their hands.
Now, then, for Overtures of *Peace* provide ;
Silence thy Trumpets, let thy Drums be still ;
Furl up thy Colours, lay Commands aside,
Sheath up thy Sword, resume againe thy Quill ;
And, make thou such an entrie on Record,
Of what thou intellectuallly dost heare,
That, to these present Times, it may afford
A legible Expreffe, of what they are :

That,

That, thereby, meek men may have information,
 What humble service, and what sacrifice
 May best promote that reconciliation,
 Which will conclude these bloody Tragedies ;

And, that it may, by working upon some,
 A Blessing, unto all these Isles, become.

To that intent, once more, thy selfe prepare,
 To heare enraged *Tyrants* madly rave ;
 The envious to detract, the proud to jeer,
 And Fooles to shew how little wit they have.
 Prepare thy selfe, to suffer what disgrace
 The spight of secret malice hath begun ;
 And, all those injuries, which, to thy face,
 May, by an open enemy, be done.

And faulter not : but, plainly publish thou,
 What is, and shall be spoken to thy heart ;
 That, if *these* will not, *times to come* may know,
 By what good Spirit thou inspired art :

And, that men may, unto G O D's praise, confesse,

That, He, in *Justice*, is not *mercilesse*.
 And be not sway'd by any by-respect

To *King*, or *People*, Persons, or Estates.
 From uttering (to thy power) the full effect
 Of whatsoever, now, this V O I C E relates.
 Nor be thou so presumptuous, as to add

One syllable (beyond what shall be true)
 Through feare ; or, that some profit may be had ;
 Lest thy vaine feares, and thy false hopes thou rue.
 But, speak what truth shall whisper forth to thee,
 In so impartiall, and so bold a straine,
 That, to their foules, it may a terrour be,
 Who still, in their impenitence remaine :

And, therewithall, those consolations bring,

Which make the *mecke*, and *broken-hearted* sing.
 Feare neither *Peeres*, nor *Commons*, Friends, nor Foes,
 So long as thou thy duty shalt performe ;

Nor

Nor fear the threatenings or the frownes of those,
 Who, at thy publishing this V O I C E may storme,
 For, of whatever they shall thee deprive,
 Who, therewithall, are spitefully offended,
 Thou for the same shalt seventie fold receive,
 In life and death, by all good men befriended.
 And, if by thy Detractors ought be spoke,
 Which this thy warrantable dutie wrongs,
 Their malice shall quite vanish into smoke,
 And for the same, ten hundred thousand tongues
 Shall censure *them*, who now mis-censure *thee*,
 Ev'n while they *are*, and when they shall *not bee*.
 The V O I C E, here made a pause : For, though I had
My selfe, into *my selfe* retir'd, as far,
 As a Retreat could possibly be made,
 From things, that Bars to *Contemplation* are ;
 Yet, thither carried I so much about me,
 Relating to the *Flesh*, which I have on me ;
 (And also to the *World* that is without me)
 That she, with violence, broke in upon me ;
 And came so over-joy'd with fruitlesse newes
 Of an approaching *Treatie*, and with hope
 Of *Peace* thereby ; that she disturb'd my *Muse*,
 And brought those *Revelations* to a stop,
 Of which, this *Ile* shall never heare againe,
 Till she hath prov'd all other meanes in vaine.
 Your wits, yee *Politicians* therefore trie,
 Yee *Mightie*, thereunto your Forces joyned,
 And *you*, that with a *Formall-pietie*,
 Or *morall-facings*, your projections line.
 Pursue your waies of *Peace*, till you are gone
 So far, that you no forwarder can get ;
 And find, that when your wilfull course is done,
 You, like *wild-Bulls*, lie tumbling in a net :
 For, then, perhaps (though but a Mouse it were,
 That gnaw'd the snare) your pride would be content,

D

The

The meanes of your deliverance to heare,
By whomeſoere the *Meſſage* ſhall be ſent.

When that hour coms, the VOICE that ſpake before,
Will ſpeak again ; and, then Ile tell you more.

Meane-while, I purpoſe to returne unto
Thoſe other under-takings, wherewithall
I am intruſted ; or, thoſe works to do,
For which, the *Common-danger*, firſt may call.
And ſince I ought not wholly to neglect,
Their private wants, who on my care depend,
I will be bold, a little, to reſpect

My own Affaires, which few men, yet, befriend ;
Left, e're I finiſh what I have begun,
I may incurre ſome ſudden detriment ;
Or, elſe, by my Oppreſſors, be undone.
For, he that makes no conſcience to prevent

His private ruine, ſhall be ſeldom heard

In any publike matter, with regard.

L O R D, by thy power (for, by thy power, alone,
Such Plagues are cur'd) recure us e're too late,
And, once again, in mercie, looke upon
This heart-fick, languiſhing, and dying *State*.
Once more be reconcil'd : (Once more at leaſt)

To theſe diſtracted, theſe divided Lands,
Let that *Preſerving-Mercie* be expreſt,

On which, the ſafety of a *Kingdome* ſtands.

Abate thoſe Earth-quakes, which have made unſteady

The Pillars of this *Church* and *Common-wealth* ;

Diſperſe thoſe *Vapours*, which have made us giddie ;

Purge out thoſe *Humours*, which impaire our health :

Support the *Limbes*, which muſt prevent our fall,

Cut off, thoſe *Members*, which may ruine all.

And, give me Courage, Wiſdome, Grace, and Pow'r,

So, to diſcerne thy *Will* ; ſo, to expreſſe

What is inſpir'd ; and in ſo good an houre,

As, that it may prepare the *Way of Peace*.

T H O V

THOV, that, by *Babes*, and *Sucklings*, doſt reſtore
 Decayed *Strength* ; and, by diſpied things,
 Advance thy *Kingdom*, and thy *Glory*, more
 Then by the Councells, and the Pow'rs of *Kings* :
 So, make this VOICE to ſpeak ; ſo, make men heare ;
 That, both *Times preſent*, and the *Times to come*,
 May love thy *Mercies*, and thy *Judgements*, feare,
 Throughout theſe *Iſlands*, till the day of doome :
 And, let this VOICE'S good effects be ſhowne
 Moſt clear in *Him*, by whom, thou mak'ſt it known,

The ſecond Canto.

The Contents.

*This Canto's Preface being done,
 The VOICE, to theſe effects, goes on ;
 Tells, how unworthy we are yet,
 For Peace deſired, how unfit :
 How vain, how harmfull Treaties be,
 Till both Sides, in one Third agree ;
 And (laying by ignoble ends,)
 Uſe likely meanes of being Friends.
 Shewes, that the Peace, which moſt purſue,
 Will be nor permanent, nor true.
 Then, that ſome Cures may be appli'd,
 Declares which Parts are putrifi'd ;
 Which muſt be purg'd, without delay ;
 Or, cauteriz'd, or cut away,
 If we will, e're it be too late,
 Recure this weake, this dying State.*

THE VOICE and *Muzings*, hitherto expreſt,
 In me, ſo ſad, ſo ſerious Thoughts had left,
 And, ſtamped them ſo deep into my breaſt,
 That, of it health, my *Body* they bereft :

D 2

And,

And, e're my former strength could be renew'd
 (Or those Affaires dispens'd with, which deny
 To be, at will, delayed or pursu'd)
 Three moneths of Relaxation pass'd by :
 And, in that space, was op'n'd such a *Sluce*
 To Interruptions, discomposing so
 My meditations ; that, them to reduce
 To their late temper, I had much adoe.

Oh GOD ! from me, how fast *good motions* fly !

How long are they unborn ! how soon they dy !
 My heart, that is corrupt enough to know
 What any wicked man can think or say,
 Before my feet, began harsh rubs to throw,
 And, cast great stumbling blocks orethwart my way.
 When I had some remov'd, Loe, (with a jeere)
 A thought within me said ; If nothing else
 But *Vertue* guides thy *Pen*, what needed here,
 All that, which of thy *Selfe*, this *Poem* tells ?
 Why mention'st thou (as if thou wert afraid
 Thy Readers knew not, or forgot the same)
 What thou *fore-told'st* ? what thou hast thought or said ?
 And what events on thy *Predictions* came ?

And, in a *Magisteriall-straine* hast spoke,

As if thou for a *Prophet* wouldst be took ?

Indeed, my *Vanities*, I find to be
 More then enough, my *Musings* to expose
 To mis-constructions ; and, to bring on me
 The sharp result of such like thoughts as those :
 For, never could I fix my mind upon
 GOD'S Work so closely, but, *Charrs* great or small,
 Have still been therewith brought me to be done,
 By those old *Haglers*, whom I live withall.
 Ev'n in this *Taske*, (though GOD stands over me
 With Fire, and Sword) such failings will appear,
 And, so imperfect my endeavours bee,
 That, much I grieve, to think how vain they are ;

And,

And feard, they had been but effects of pride,
 Till thus, for me, another *Thought* replide.
 GOD, pleas'd seemes, to make thy *Vices* do
 Those duties, which thy *Virtues* leave undone.
 And what though this may add (if it prove so)
 Dishonour to thy *self*, so GOD have none?
 If thou thy *Thoughts*, hast cloathed in such words,
 And, them in such a dressing, forth shall send,
 As best advantage to thy *Selfe* affords,
 Why should it any other man offend?
 Or, if thou addest ought for thine own praise,
 Why should an envious Reader grudge the same,
 Since *Malice*, and *Dispight*, have many waies,
 To turn such empty Glories, to thy shame?

Or, why shouldst thou forbear, if cause thou find,
 To make thy *words* help fortifie thy mind?
 Thine own *expressions*, are sometime the *Charmes*
 Which waken thy *Resolves* that were asleep:
 Thy *Heart*, the repetition of them warmes;
 Thy *Spirit* from dejection they do keep.
 The mentioning what GOD hath for thee done,
 Or, what he hath inabled thee to do,
 May to his glorie be insisted on;
 And, otherwhile, to thy advantage too.
 Why then, through Feare of witleffe *Censurers*,
 (Or, of an ayrie scoffe, shouldst thou omit
 Thy selfe to mention, or thine own affaires,
 When thou (on good occasion) thinkst it fit?

Since, if thy *Muses* would be so confin'd,
 They to themselves were traytors, or unkind.
 And, to make voyd what shall well purpos'd be,
 There intervene so many casualties,
 By mis-conceiving, or mis-knowing thee,
 Sometime, such Inconveniences arise,
 As that, it may essentially advance
 Thy *Work* in hand, if some few lines be spent,

D 3

To

To add, or to enlarge a circumstance,
Which captious men may think impertinent ;
For, when the *Matter* moves not that respect,
Which is desir'd, perhaps, the *Manner* may :
And, if thou honestly thy hopes effect,
What though *Fools* think, that thou the *Fool* didst play ?

Although harsh doomes, this age to thee affords,
The Times to come, will give thee better words.
Thus spake my *Thoughts* ; But, little do I care
How I am judg'd, save only for their sake,
On whom those *Verities*, which I declare,
May thereby, more or lesse impresson make.
The care I tooke, was how to hear again
The VOICE, which I conceiv'd had much to say,
That to this *Ilands* peace doth appertain ;
If, what is counselled, men would obey.
For, well I saw, although unseen it was
By many, (and too well perceiv'd by some)
That such a *Time*, was well nigh come to passe,
As my preceding *Canto*, said should come, :

Before, the VOICE I heard, the rest would say,
Of that, which was begun the other day.
Yea, I discovered them, on either side,
To be distract'd and confounded, so,
By that which falshood, policie, and pride,
Selfe-will, and Avarice, hath brought them to ;
That, I began to feele my selfe affraid,
Destruccion might or'e-whelme this Generation,
Before there would be meanes to hear, that said,
Which may, perhaps, prevent our desolation.
Assoon therefore, as GOD to me restor'd
Decayed strength, and my infirmities,
Did Opportunities, and time afford,
I recompos'd my scatt'ed faculties ;
And, being then retir'd, and noise alaid,
The VOICE that spake before, thus, further said.

Come

Come *Weakling*, fit thy foule, prepare thine eare,
 Gird up thy loines, and fet thy selfe apart,
 That thou, the more intently, mayst heare
 What, shall be further spoken to thy heart.
 That *TREATY*, now, is at a fruitlesse end
 Which interrupted what I had to say :
 That *Hope*, whereon so many did depend,
 Is, like a faire bright *Morning*, past away
 And, leaves you in a *Cloud*, that seemes to threat
 A terrible tempestuous *After-noone* ;
 Which, you with many Feares, will round beset,
 Before the *Day of Triall*, shall be done :

And, therefore, that which will be now declar'd,

May, peradventure, find the more regard.

You look for *Peace*, (and he who well can sing
 That *Song*, deserveth highly to be priz'd)

But, who can thither such a blessing bring,

Where all Conditions of it are despis'd ?

Or, what, as yet, have they to do with peace,

Whom these *Corrections*, move not to repent ?

Whose Wickednesse, doth rather more increase,

Then seem abated, by their chastisement ?

Who can expect, the fretting Corosives

Should be removed from your Fest'ring fore

Vntill the skillfull Surgeon first perceives,

It may, with healing salves be plaistred o're,

Vnlesse, he rather hath a minde to see

The patient ruined, then cur'd to be ?

How few hast thou observ'd, whose former course

Is better'd by those *Plagues*, which now are on them ?

How many, rather, do appear the worse ?

And, to be more corrupt then thou hast known them ?

In what perpetuall broiles are they involved,

Who, for the publike welfare, most endeavour ?

How friendlesse are they, who are best resolved ?

And, in good resolutions, dare persevere ?

D 4

How

How many, into *Parties* quicklie band
 A questioned *Malignant* to protect ?
 How few men, for that Innocent, will stand,
 Whom Malice doth accuse, or but suspect ?

And who now lives, and loves the *Common-Right*,

Who suffers not some insolent despight ?

Though most men see distractions hanging over
 Their giddie heads ; their Tragedie begun ;
 And, round about them, nothing can discover,
 But universall Ruine drawing on ;

Ambition, Malice, Avarice, and Pride,
 Selfe-will, Selfe-love, Hypocrisie, and Guile,

As arrogantly still on horse-back ride,

As if no Plague had seized on this Isle.

This man for *Place* ; that, striveth for Command ;

Pretends the *Publike-weale*, but, seekes his *Own* ;

And cares not, so he profit by the hand,

Though *Law* and *Gospell* too, be overthrown :

And, He that in defence of them doth come,

Findes furious Foes abroad, and worse at home.

In ev'rie Shire, in ev'rie Town and Citie,

The *Kingdoms* discords are epitomiz'd :

In everie Corporation, and Committee,

Some Engine for *Divison* is devis'd.

Occasions daily spring, each man ingaging,

To *side with*, or *stand leaning*, to some *Faction*,

And, by new quarrells, more and more enraging

Their Furie, to the heightning of Distractiō.

An *Emblem* of which madnesse, he might draw,

Who saw, within an old thatch'd Barne on fire,

Poore beggars quarrelling for lousie straw,

(Or dunghill rags, new raked from the mire)

Who will nor heed their harmes, nor leave to brawl,

Vntill the Flames consume *Rogues*, *Rags*, and *All*.

How can calme *Peace* be timelie wooed thither.

Where men so brutish are in their diffentions,

And,

And, where the meanes of knitting them together,
Are still occasions made of new contentions?
How can these *Iles* have *Peace* that are so vitious?
And, who have Factious *Spirits* rais'd on them,
As wilfully dispos'd, as those *Seditious*,
Who brought destruction on *Hierusalem*?
How can they looke for Peace, while they contrive
Designes, enlarging, still, their discontent?
While *Policie*, doth wedges daily drive,
Twixt ev'ry joynt, to make a curelesse rent?

And, while to mend the breaches of this *Land*

Ther's nothing brought, but pebble-stones and sand?
Who can unite again a *Broken-bone*,
Whose parted ends, are set the fromward way?
How long will oyle and water mix in One?
Or, things quite Opposite together stay?
There are betwixt you such Antipathies,
And such abhominatings of each other,
That, in no ordinarie Power it lies,
To knit you in a perfect League together:
And 'tis not possible, your fest'ring fores,
Should ever heal, while in them there is found
That putrified flesh, and rotten cores,
Which keep from closing, and from growing found?

And which will suddenly break forth again,

Augmenting more your hazzard, and your pain?
How can these miserable *Ishes* have *Peace*,
While *Iustice*, nor Compassion find regard?
While they who should protect, do most oppresse?
Where sin scapes blame, and Virtue wants reward?
How can he hope for *Peace*, that would enjoy
His wish on any termes? And, for the *Shade*,
The *Substance* of that mercie quite destroy,
Which might by patient Industrie be had?
Or, how can he be worthy of that *Blessing*,
Who (knowing how much, lately it hath cost,

In

In bloud and Treasure) would the repoffeffing
Of that deare *purchase*, for a toy, have loft?

And, everlaftingly, himfelfe undo,

To fatisfie his Luft, a yeare or two?

Who knoweth not, that much more dread you have,

Left of *Eftate*, or *Person*, you fhould lofe

The loved *Freedomes*; then to be a *Slave*

To him, whose Tyranny, the *Soule* undoes?

For, to that end you *Give*, you *Lend*, you *Pay*;

To that intent, ftrict *Covenants* you make;

To that intent, you fometimes *Fast* and *Pray*;

To that intent, much *Paines* and *Care* you take.

Yea, many goodly things to that intent

You daily do, and many moe, intend:

But, your *Peace-offrings*, all in vaine are fpend,

Till you direct them to their proper end;

And, till the *Peace*, for which your Suits you make,

Shall be defir'd for *Truths*, and *Mercies* fake.

Who fees not, that a *Peace* you now desire

For nought, but that you might againe enjoy

Your luft; and, to thofe Vanities retire,

Wherein you did your former dayes employ?

Who feeth not, that, like to thofe *Ifraelites*,

Whom from th' *Ægyptian Bondage* G O D redeem'd,

You have the pleafing of your Appetites,

Much more than your *Deliverer* esteem'd?

Their *Garlick*, and their *Flefh-pots* left behind,

They thought on more, than on that *Servitude*,

From which they came; and, more than they did mind,

Thofe *Wonders*, and that *Mercie*, which G O D fhew'd:

And, you have acted, as in imitation

Of that perverfe, and foolifh generation.

You have forgot, already, to what height

Of Tyranny and Pride, the *Court* was rear'd;

What *Projects* for Oppreffion, were in fight;

What Injuries you *felt*, and what you *fear'd*.

You

You seeme to have forgot, to what degree
Of Infolence the *Prelacie* was come :
How, generally, you began to be
Bewitched, by the Sorceries of *Rome*.
You, have not so observed, as you ought,
How neare, unto a helpelesse overthrow,
You (by your Foes confederacies) were brought,
Before their purpose did apparant grow ;
Nay, you yet heed not, what will soone betide,
If, now, from *good-beginnings* back you slide.
But, as afore-said, like the fottish *Jewes*,
(Who, of the *Humane-nature*, and of *You*,
Are perfect Types) G O D S favours you abuse ;
And, so, your owne Inventions, you pursue.
Though like their *Fierie-pillar*, and their *Cloud*,
A speciall *Providence* hath been your Guard ;
An unbeleeving heart, your deeds have shew'd ;
And, you of ev'rie *Bug-beare* are afeard.
Like them (ev'n while the *Law* to you is giving,
And all this *Iland*, like *Mount Sinai* smokes)
New *Worships*, and new G O D S you are contriving ;
Like them, you sleight his Benefits, and strokes ;
And, in your Provocations, are as daring,
While he is *Rest* and *Peace*, for you preparing.
So, you forget, how great your *Bondage* was,
And whereunto you fear'd it might encrease ;
So, those great *Marvailles* you still over-passe,
Which G O D hath wrought, to perfect your release :
So, when by some new *Streight*, your Faith he tries,
You wish that in your *Bondage*, you had staid :
So, your *Deliverers*, you scandalize ;
As if by them, your Freedomes were betray'd :
So, murmure you, when any thing you lack ;
So, you, despaire, when carnall props decay ;
So, ev'rie difficultie turnes you back,
And stands like *Seas*, and *Gyants* in your way :

And,

And, so, through mis-beliefe, your selves deprive
Of Blessings, which your *Children* shall receive.
And, thus it comes to passe, because, like them
You are a stupid and a foolish *Nation*,
Who your *Deliverances* do contemne ;
And, are like them, without consideration.
Else, grudge you would not, for that, you are more
Imbroyl'd by seeking to preserve your due,
And put to greater charges, than before
Your Vindication you did first pursue :
For, *Prudent men*, will while they are at ease,
Be willingly made sick ; and beare the cost
Of Physick, for the cure of that disease,
Through which, ere long, their lives might else be lost :
Yea, ev'rie rustick *Seed-man*, sowes in hope,
(Advent'ring much) e're he receives a crop.
You justly might suppose, that *Patients* wit
Much craz'd, that when good physick works upon him,
Straight wisheth, he had never taken it ;
Cries out, that his *Physitians* have undone him ;
Because, they made him sick, e're he was so :
Drinks, eats, and acts, both *what* and *when* he will ;
Yea, thereby makes himselfe more sick to grow,
And causes that which would have cur'd, to kill.
Yet, this is your condition : and, if, now,
In this distemper'd, and untoward plight,
Your kind *Physitian* had deserted you,
(As for your peevishnesse, he justly might)
Your labours past, and those you shall bestow,
Will prove like Arrows, from a warped Bow.
You mark not, what great wonders GOD hath wrought,
To move your hardned *Pharaohs* to relent ;
And that from slaveries, you might be brought,
Nor heed you, what your Foes, for you invent.
A thousand things, unthought on, you let go,
Of consequence, which wrought for you have bin,
Since

Since your *Deliverer* began to shew
 An *Outlet*, from the *Bondage* you were in.
 As, in what dreadfull manner, in one place,
 He seized by an *unseen-messenger*,
 A bold *Transgressor* (who so daring was,
 As to provoke the Devill to appeare)

And, smoth' red him in loathsome smoke and stink,
 Whilst he presum'd blasphemous healths to drink.
 You do not mark, how oftentimes the *Plot*,
 Against you layd, hath crossed been by *Him*,
 When, else, you had no knowledge thereof got ;
 Nor, to prevent it, either *Pow'r*, or *Time*.
 You have not memorized, as you ought,
 How, GOD himselfe, when your own strength did faile,
 For you, against your Enemies hath fought ;
 And made you conquer, when they did prevaile.
 How wondrously, a *Remnant*, for a Seed,
 In *Ireland*, he preserves : how oft from spoile,
 Your *Garrisons* and *Armies*, he hath freed,
 When they have been in hazard of a foile :

Nor do you mind, how oft, him thank you may,
 For saving, what, you would have fool'd away.
 You ponder not, how often he hath sav'd,
 Where no *Salvation* was ; how neare at hand,
 He still was found, when you protection crav'd ;
 And, when destruction over-hung the *Land*.
 You have not heeded, how the Saplesse-brest
 Of wither'd Age, (when raging crueltye
 The child of murth' red Parents had distrest)
 Did wonderfully, thereto milk supply :
 Nor, for how many thousand Families,
 He food provides, whom *War* hath quite undone :
 Nor, how his *Grace* restraines their *Poverties*,
 From Outrage, whereinto they else had run ;
 And which, ere long, attempted you will see,
 Vnlesse more *Iust*, and *Mercifull* you bee.

You,

You, hardly yet believe, that, in conclusion
The mischiefs, by your Adversaries done,
Must be the *Ground-worke* of their own confusion ;
Or, that your *Peace* is by this *War* begun.
You mark not, that when first the sottish *Dane*,
Preparing was, your causlesse Foes to aid,
GOD, then, to call him to account began,
For all that bloud whereon his *Throne* was laid :
Nor how, ev'n then, GOD fastned in his nose
The *Swedish-hooke*, and found him work at home,
To shew, that He of *Princes* doth dispose ;
And, what of *wilfull-Tyrants* will become ,

 Though, by permission, for a while, they may
 The Fooles, or Mad-men, on their stages play.
You mark not, with such thankfull observations,
As would become you, that, GOD's providence,
(Though you are threatned by some other Nations)
Hath (by ingagements) kept them yet, from hence.
And many other things unheeded are,
Which must confid'red be, ere you aright
Your hearts, and your affections can prepare,
For such a *Peace*, as will be worth your sight.
Yea, many things must be repented too,
And much amended, ere you may expect,
That either *swords*, or *words* this work will do ;
Or *Blowes*, or *Treaties*, bring your wisht effect.

 The *Peace* of GOD you never can possesse,
 But, by attonement, with the GOD of *Peace*.
You, by a *Treaty*, had a hope to see
A *Peace* concluded on. But how alas !
How possibly may that accomplisht be !
Till means is found to bring it well to passe ?
The *Mediums* to that work, are wanting, yet,
By which, the *Parties* who at variance are,
Should reconcile ; and they themselves have set
Too farre afunder, to be brought so neare.

There

There wants a *Third*, by whom they should unite :
 For, most who are imploid as Instruments,
 To joyne them, in *Divisions* take delight :
 And, *private-interests*, that work prevents ;

Because, when these, the way to *Peace* shall take,

Themselvcs obnoxious to the *Lawes* they make.

The chiefeft outward-Instruments, whereby
 To joyne a *King* and *Subjects* disunited,
 Was wont to be that Christian Charity,
 By which the neighb'ring *Princes* were invited
 To mediate, and labour to compose
 Their diff'rences. As first, by *friendly words*,
 And *prudent Arguments*, perswading those
 Who seem'd unjustly to have drawne their swords.

By *threatnings*, next : And, if nor argument,
 Nor intercession, nor sharp menaces
 Prevail'd ; they then, to help the innocent,
 As they inabled were, would somtimes please ;

Left, an unbounded, and usurped pow'r

Should all oppresse, and all at last devoure.

But you have no such hope ; For, all the *States*,
 And all the *Kings* and *Princes*, near, or farre,
 Which were your Friends, and your Confederates,
 Neglecters of this pious duty are.

The *Swedes*, the *Germans*, and those other Nations,
 Who really compassionate your grieft,
 Are so engag'd, for their own preservations,
 That, thence you neither can expect reliefe,
 Nor means of an *Attonement*. From the *Dane*,
 (Your old Oppressor) you long since, had found
 What he resolv'd ; unlesse, the *Swede* had tane
 Occasion to imploy him in the *Sound* :

And, should the *French*, or *Spaniard* intercede,

Against their own Designments, they might plead.

Th'Vnited *Netherlands*, who to pursue
 This dutie, are oblig'd, beyond them all,

And,

And, who (unlesse they prove both false to you,
 And to themselves) *themselves* remember shall :
 Ev'n they have hitherto but only sent
Jobs comforters unto you : or, perchance
 To practise here, some peece of complement,
 Which they have newly learn'd from *Spaine*, or *France* :
 Ot, elfe, to see a patterne of that *Plague*,
 Which must, from hence, translated thither bee,
 When they have quite forgotten their old league
 With you, who spent your blood, to set them free ;
 When they, in danger were to be enslav'd,
 As you are now, and, for assistance crav'd.
 Now, whether these are blinded by some sin
 That calls for Vengeance ; or, by some poore hope,
New works on this *Iles* ruines, to begin ;
 Or, whether *Providence* hath made that stop,
 To frustrate such like meanes, that, you might flie
 To him alone ; it doth not yet appeare :
 But, will ere long. Meanwhile, the certaintie
 Of this, becometh manifestly cleare ;
 That, G O D suspendeth ev'rie help to *Peace*,
 Which forraine Aid, or forraine intercession
 Are like to add ; and, suffers an encrease
 Of jars at home, which threaten your perdition :
 For, ev'rie thing *essentiall* to that blessing,
 Are, well-nigh, taken out of your possession.
 Most *Circumstances*, thereunto pertaining,
 Are missing too. For, on th'one side, at least,
 There's not so much as willingnesse remaining,
 To further what they have in *word*, profest.
 The *Spheres* in which they move, divert them from
 A true *Coujunction* ; and, from all Aspects,
 From whence good *Influences* use to come,
 Or, any lasting *peaceable-effects*.
 It is destructive to their maine *Designe*,
 And to their *Principles*, to make true *Peace* ;

Or,

Or, with a faithfull purpose, to incline
To seek this *Islands* reall happinesse.

Nor should you think such purposes they had,
Till, in their *course*, you see them retrograde.
As soon shall he that *Westward* alway goes,
Meet him, that still an *Eastward* point doth steere,
As your two *Factions* firme together close,
Till they, in their *chiefe-aines*, approach more neer :
For, th'one is bent, the other to *inslave* ;

That other, is resolved to be *free* :
The *Last*, would keep what GOD and *Nature* gave ;
The *First*, would seize, what ought not theirs to be.

And, these, from reconcilment are so farre,
That, all their kindnesse is but to betray :
When most they talk of *Peace*, they purpose *Warre* ;
When they embrace, they meane to stab and slay :

And, when they make you think the *Warre* is done,
The greatest mischief will be but begun.

Beside, as yet, nor th'one, nor th'other side,
Nor *King*, nor *People*, *Commoners*, nor *Peers*,
Nor *Flocks*, nor *Shepherds*, have the course yet tride,
By which you can be saved from your feares.

A *TREATIE* may complete it : But, before
You venture that, you must be fit to *Treat*.

For, then, the work were half-way done, and more :
And, till that be, no step you forward get.

In heat of quarrells, nothing done or spoke,
Can reconcile : a friends words move them not :
The more they talk, the more the peace is broke,
Till they their lost *confid'ring-caps* have got ;

Till their hot bloud is cool'd, till rage is gone ;

And, *Reason* doth examine them alone.
Then, peradventure, they with shame will view
Their oversights, their furiousnesse repent,
Distinguish *Truths*, from things that are *untrue* ;
And, by that quarrell, future jarres prevent.

E

Thus,

Thus likewise, when GOD, thereto faies *Amen*,
 Your Difagreements here, fhall have an end :
 Your Discords will be then allaid agen,
 And, he that's now a Foe, fhall be a Friend.
 But, you muft find, before this can be done,
 A *Preparation*, and a *Ground-work* laid,
 (With fuch an alteration wrought upon
 Your Hearrs) that *Reason* may be more obey'd :
 GOD, make this Preparation ; For, by none
 But by himfelfe, this work may now be done.
 When you may hope a *Treaty* will prevaile,
 Good *Symptoms*, you to usher it fhall fee ;
 Inducing you to hope it fhall not faile :
 And, for a taft, they fuch as thefe will be.
Both fides will to fome Courfe themfelves apply
 That fhall declare their hearts are growing clean ;
 Themfelves they will endeavour to deny ;
 Their tongues will nothing fpeake, but what they mean.
 You fhall perceive more *Juftice*, to be showne ;
 More *Charity* among you will appear ;
 They will be meek, who to be proud were knowne ;
 Contentions will be fewer then they were ;
 And, they who on the *Publike-Truft* attend,
 Will leffe abuse it, for their private end.
 A *Change*, thus wrought ; thefe *Virtues*, in a while,
 Will every where, beget themfelves esteem :
 By their *esteem* the *Fire-brands* of this *Flle*,
 Will daily more abhominable feem :
 That loathing of thofe *Monfters* will increafe
 The number of true *Converts* : By that *number*,
 The growing of *Malignancie* will ceafe,
 And *Newters* be awakened from their flumber :
 By their *awakening*, fuch will be affraid
 Who have not gone maliciously aftray :
 That *Feare* will quickly make them well apaid
 To leave their ftanding, in the *finners way*,

And,

And, when these from that *Station* shall be gone,
 It will bring scorne upon the *Scorners Throne*.
 Thus, as at first, *Malignancie* was bred
 By ill example, and mis-informations ;
 So, *Good-affections*, will revive and spread,
 And strengthen by their changed Conversations.
 Then, will arise a longing to be free
 From your Imbroylments ; with so true a sight
 Of present mischiefs, and of what *may be*,
 That, in the meanes of *Peace*, you will delight.
 And, then, both *Parties* will be pleas'd to meet
 On one set day, to fall with humbleness,
 For their foule bloudie sins, before GODS feet,
 Whose *Mercie*, far exceeds their wickednesse ;
 And he, perhaps, will make that complement,
 An earnest of your generall assent.
 When such like inclinations do appear,
 (Both parties moving on, in some such way,
 As here is pointed at) they who draw neare
 At first in generals, will every day,
 Assent in some particular or other,
 Till they who now so much divided be,
 Shall lovingly unite again together,
 And in one *Discipline* and *Faith* agree.
 But, doubtlesse, not till they themselves deny,
 And more forbear, when they negotiate,
 From seeking in their publike Agencie,
 To serve and save themselves, before the *State* ;
 Whose weale, to all men should be dearer, far,
 Then their estates, their lives, and honours are.
 Nay, till both *Parties* do, at least, agree
 In all those common principles, whereby
 Humane Societie, preserv'd may be,
 With Nations Rights, and Christian Libertie ;
 All *Treaties* will be mischeevous, or vaine,
 To men adhering to the better Course :

E 2

For,

For, by such *Threatnings*, Polititians gaine
Advantages, to make your being worfe.
Yea, by that meanes, these find occasions may
To gaine, or give intelligence ; to make
New plots, and friends ; to hasten or delay,
As cause requires ; and, other wayes to take
For their availe, which els they had not got :
And which true honesty alloweth not.
Nor can, in any cause, a *Treaty* bring
More mischief then in your ; till on each side
The *Parties* treating, are in ev'ry thing
(Thereto pertaining) rightly qualifi'd :
Because, when *Forraigners* alone are Foes,
Tis hard corrupting more then one or two ;
Whereas, here want not multitudes of those,
That, willingly, their Countrey would undo.
Nay, some among you are so void of reason,
To buy their Traytorships ; and other some,
By conscience, seem obliged to the treason :
And, these will to a *Treatie* never come,
To make true reconcilment ; but, to gather
Advantages, for some new mischief, rather.
You are this way, and many other wayes,
Corrupted so, so false, and so unfit
For *Peace* desired ; and for those assayes,
Whereby you may acquire that blessing, yet,
That you must cleanse be from that pollution
Which brought this curse upon you ; and whereby
Those means are vainly put in execution,
Which might procure a blessed *Vnity*.
There is so little honesty among you,
And your discretion is become so small,
That they who most apparently do wrong you,
(And seek your Souls and Bodies to inthrall)
Have more encouragements, to help undo you,
Then they, who offer means of safety to you.

Instead

Instead of being linked fast, in *one*,
 Against the *common-Foe*, you have permitted
 That *band of amity* to be undone,
 Whose preservation had these times befitted.
 You, that in *Fundamentalls* do agree,
 Are so divided about *Circumstances*,
 (Which might, at better leisure, settled be)
 That your *Destroyers* projects it advances :
 And, if with speed you cement not the breaches,
 That which (ere long) must thereupon ensue,
 Experience (which the veriest idiots teaches ;)
 Will, to your greater sorrow, daily shew ;
 Till you of all, are by those foes despoil'd,
 Whom you by good atonement might have foil'd.
 You are a fickle, and inconstant *Nation*,
 Your serious *promises* deserve no trust ;
 Your *words* are full of base dissimulation,
 Your *thoughts* are vanity, your deeds unjust.
 Your *vertues* are but few, your *vices* many ;
 Great is your *Folly*, and your *Wisdom* small ;
 Your *Principles* are such (if you have any)
 That, from your best resolves you quickly fall.
 With jealousies, each other you pursue ;
 You misbelieve, and find, as you believ'd :
 You, nor to G O D, nor men continue true :
 And, therefore, of much comfort are bereav'd,
 Which by their friendship might have been possess'd,
 Who keep to you, that Faith which they profess.
 Betwixt you, and your *Brethren of the North*,
 The seeds of *Discord* secretly are sown :
 Much paine some take to make them tillow forth,
Dissentions coales in ev'ry place are thrown ;
 And these by *Folly*, and by *Malice*, too,
 So wilfully are blown by *either side*,
 So scattered, and tossed to and fro,
 And so much fewell is to them appli'd ;

That, if the patience of the *Stottish-Nation*
Exceed not Common-measure : If more true
They prove not to their *Vowes*, their *Protestations*,
And *Christian-principles*, than some of You,

A worfe *Division* will betwixt you spring,
Than this, between the People and the King.

For, this will in another Age abate,
But, that, unlesse GODS grace prevent it shall,
Will grow into an everlasting hate,
Or, bring a speedy ruine on you all.

Now therefore, in both *Nations*, let those few
Who faithfull are, firme in their Faith abide.
Now, let them to their Principles be *true* ;
Now, let the Patience of the *Saints* be tri'd.
His last great *Batt'rie*, ANTICHRIST now reares,
His deepest *Mines*, against you sinking be,
His pow'rfull *Army*, mustred now appears,
His chiefeft *Cunning*, now, employeth he.

Oh ! let him not by *Force* your Strength dif-joyne,

Nor, by his fraud, your Counfels undermine.

But, let your Faith and Courage so prevaile,
That you may better *Fixed-Stars* appeare,
Than they, who daily by the *Dragons-Taile*,
Are smitten, or affrighted from their Spheare ;
That, you may those *Elected-Ones* be found,
Who cannot by *Deceivers*, be deceiv'd ;
That, with those *Conquerours* you may be crown'd,
Who shall not of their *Garlands* be bereav'd :
That, of the *Kingdome*, seizure you may take,
Which GOD, on *Perseverers* doth bestow ;
And, not be shut from thence, by looking back,
When you have set your hands unto the plough.

In this *Back-sliding*, some already are :

Some, nearer to it, than they are aware.

For, so imprudent are *Men discontent*,
That, to avenge their personall neglects,

Complaints

Complaints for private injuries, they vent
 As *Nationall-affronts*, and dif-respects ;
 Whereas, it is apparent ev'rie day,
 That, many members of each sev'rall Nation,
 Do suffer, by their owne, as much as they,
 In *Person*, in *Estate*, and *Reputation* :
 And, that both *Nations*, mutually have showne,
 (Vnlesse, perhaps, among the baser sort)
 As loving a respect as to their owne,
 And, therefore, let not *Prudent-men* retort
 Mistaken wrongs ; or quarrels be begun (done.
 'Twixt them, for that, which Fooles and Knaves have
 Let not those *jealousies*, which were perchance
 Devis'd by them, who in your spoiles delight,
 Make you, imprudently, their ends advance,
 And you, to their Advantage, dif-unite.
 If some of them, discourtesies have showne,
 To some of yours ; or, injuries have done ;
 It is no more than you, unto your owne
 Have offred oft, since first this *War* begun.
 An *Army* cannot possibly be free
 From all Injustice ; and, yet, oftentimes
 Ill-will, and men who dif-contented be,
 Will make complaints, much larger than the crimes.
 But curfed be their malice, and their tongues,
 Who Nations would divide for private wrongs.
 Your Fathers felt, and some of you have heard,
 The *Deadly-Fewds*, betweene you heretofore ;
 Which, if your owne well-being you regard,
 Would make you glad it might be so no more :
 And entertaine, and cherish with all dearenesse,
 The brotherly Affection, which that Nation
 Hath late exprest ; and with a true sincerennesse,
 Be carefull of your mutuall preservation.
 Yea, if the fons of *Belial*, and of *Blindnессe*,
 On either Partie, rightly understood,

E 4

How

How greatly, to perpetuate this kindnesse
 Between the *Nations*, it concerns their good,
 (Ev'n in those outward things which they respect)

They would not your *dis-union*, so project.
 Believe it, this is not the way to *Peace*,
 But rather, to an never-ending war ;
 And likelier new troubles to increase
 Then set a period unto those that are.
 And, they who willingly shall kindle such flames,
 Or, wilfully foment them, merit well
 To be esteem'd (to their perpetuall shames)
 The *Plagues* of earth, and *Fierbrands* of hell.
 For, of your *Scottish-Brethren*, wherefore, now,
 Yee *English-Britains*, are ye jealous grown,
 Who have express'd more faithfulness to you,
 Then you your selves, unto your selves have shown ?

Or, wherein have they seemingly abus'd
 Your trust, whereof, they may not be excus'd ?
 They would appeare to be confid'd in
 With lesse distrust, if ever you had heard
 On what conditions, they allur'd have bin
 To be dishonourable, for reward.
 For, when the *Prelates-War* had them constrain'd
 To arme themselves against the superstitions
 Intruded on them ; when they had regain'd
 Their *Peace* with honour, and on good conditions ;
 And, when your Army could have been content
 Vnnat'rally (on promise of reward)
 To turne their Swords upon this *Parliament*,
 (And so had surely done, had they not fear'd)

The *Scots*, then, on their *Rear*) they were the men
 who kept you from the mischief purpos'd then.
 Had they been trustlesse ; or, had aim'd at ends,
 As base as many of your own have had ;
 Your Foe, e're this, had done what he intends :
 And you and yours, perhaps, had slaves been made.

For,

For, to allure them, four brave Northerne *Shires*
Should have annexed been to Scottish-ground :
To beare expences (and to pay Arreares)
A paune to be three hundred thousand pound
In Jewells, was design'd. *York*, should have had
The Soveraigne-Seat of royall-Residence ;
The *Scottish Generall*, should have been made
The chiefe of both your Armies ; and, the Prince
 In *Scotland*, should have had his education ;
 All which, together, seem'd a strong temptation.
Yet, more was offred : For, to each *Commander*
Revenue, Office, yea, and Honour too
Was promis'd ; and th'unvaluable plunder
Of *London*, to both Armies : What to do ?
To force the *Parliament*, to make the *King*
A Monarch absolute ; and you, and your,
Into perpetuall slavery to bring,
By an ill-gotten Arbitrary power.
But, these temptations, their brave minds abhor'd :
Of which their noblenesse, this VOICE shall be
An everlasting *Trophee*, and *Record* ;
Wherein, these times, and times to come, shall see
 How, we to sale were offred ; and, how these
 Disdain'd to thrive, by base advantages.
If they be faithlesse, and you shall be true,
GOD, will with shame and vengeance send them home.
If, you unfaithfully your *Vowes* pursue,
Possessors of your Land they shall become.
In spite of all your policies and power,
Here, they shall settle ; whither they were set,
To do the work of G O D (as well as your)
Who will requite the kindnesse you forget.
But, if without hypocrisie and guiles,
You, Brethren-like, shall strengthen one another,
In setting up his Throne, within these Isles,
By, and *in whom*, you seem, now, knit together ;
Both,

Both, shall thereby, that happineſſe enjoy,
 Which all the powers on Earth, ſhall not deſtroy.
 Look therefore, well about you, and perſever
 In your vow'd union : For, the maine deſigne
 Is to divide you ; and, to that indeavour
 Your Foes, with all their Faculties combine.
 Yea, and of ſuch like projects, there are other,
 Through levitie, or malice ſo promoted,
 As if to ruine theſe three Realmes together,
 It were almoſt unanimouſly voted.
 No *Chronicle* hath ſhowne ; no age hath ſeen
 An Empire ſo divided, and yet ſtand ;
 Or that a Nation ſo corrupt hath been,
 Whoſe deſolation was not near at hand.
 And, if you ſhall eſcape it ; be it knowne
 To all now living, and that ſhall be borne,
 A greater *Mercie* never was beſtowne
 On any Kingdome ſince a Crown was worne :
 And that no Nations, who ſo much profeſſe
 In outward ſhow, did ere deſerve it leſſe.
 Although by *vowes*, and *dutie* you are tide,
 Yet, you are careleſſe in purſuing either ;
 And play at *faſt*, and *loofe* on ev'ry ſide,
 Fair ſeeming friends to both, but, true to neither.
 He, that's within your Covenants, and conceives
 Himſelfe ingaged, by thoſe *Obligations*,
 To bring to triall thoſe whom he believes
 Injurious to the ſafety of theſe Nations ;
 Oft into greater danger thereby falls,
 Of ſecret miſchiefs, of reproofs, or troubles,
 Then they whom juſtly to account he calls :
 And, by this meanes, your Foe his power doubles,
 Takes courage, and accompliſheth his ends,
 By making you to ruine your own friends.
 'Tis, oft, more ſafe, to let the *Commonweale*
 Be ruin'd, or betraid, then to oppoſe

A

A *Traytor* ; or with freedome to reveale
That, which your vowes oblige you to disclose.
Your *personall immunities*, of late,
Are so insisted on, that many feare
The *Publike-Priviledge* to vindicate ;
Least they Infringers of the first appeare.
And, if there be not some provisions made,
Whereby free-men their minds may freely say,
When probable suspitions they have had,
That some intrusted, do their trust betray,
Your *Priviledged Persons*, will advance
Their freedoms to the Publike hinderance.
Through some obstructions, your most noble *Court*
Which is the *Sanctuary*, whereunto
Oppressed men, by multitudes resort,
Yeelds lesse reliefe, then it had wont to do.
For, publike Greevances are so increast,
That, time and leasure, hardly can be gain'd,
To heare how men are privately opprest,
Till they are quite undone who have complain'd :
Beside (which in *Committees* oft is done)
By making friends, to *come*, or *keep away*,
Vnwarranted advantages are won,
To wrong the *Truth*, or *Justice*, to delay,
Thus, when the *Peeres* or *Commons* are but few,
A mischief unexpected may ensue.
For, when *Reports* or *Motions* should be made,
If they who make them will deceitfull prove,
Occasions doubtlesse, may be watch'd, and had,
Injurously both to *report* and *move* ;
Since they who shall *report* (if to their choice
The times be left) may their designs propose,
And get it passed by a *Major-Voice*,
E're their appearing, who the same oppose.
Yea, 'tis nor hard nor strange to watch and wait,
A week or two, for such advantages,

And

And gaine a *Vote* for that by this deceit,
Which in a *Full-Assembly* would displease.

Thus, by mans wickednesse, a mischief springs,
From justest *Courts*, and from the noblest things.
And, if you soone returne not from your height,
Of Falshood and Injustice, that which was
Your *Idoll* (and the *Glorie of your might*)
Your hope of bringing mightie things to passe;
Ev'n, *that* shall also fail you, in the end:
That, shall augment your manifold vexations:
That, shall become unable to defend,
Or save it selfe, among your desperations.
Nay, *that*, shall by degrees it selfe corrupt
To such a *Monster*, as will fright you more,
More grieve, and more your quiet interrupt,
Than all oppressing Tyrants heretofore.

For, when in finning, men presumptuous grow,
G O D makes their strength to be their overthrow.
It was not meerly in the *Government*
By *Kingship*, that you were oppressed of late:
It was not that, which brought the Detriment
Dilacerating so, both *Church* and *State*.
The *Princes* errours, and the *Peoples* crimes,
(Increasing by their aiding of each other
In wickednesse) have made them, in these times,
A mutuall *scourge*; and both now smart together.
By *godlesse counsells* you misled your King:
Then kept him, *standing* in the *sinners way*:
And to the *scorners throne* him now you bring;
Whereon if once he settle (as he may,
If God prevent not) you, as yet, but see
Beginnings of those plagues that felt must be.
Vnlesse by penitence you break off sin,
Your *Parliamentall Members* (when *long sitting*,
And *fewnesse of the number*, shall bring in
Both meanes, and opportunity, begetting

Such

Such knowledge of each other, as is now
 In some *Committees*) shall much represent
 The *Lands* Corruptions; and make perfect show
 By *whom*, and from what *body* they were sent.
 For, then on *Priviledges* to insist
Meer-personall, more then on *Publike-Right*:
 To say their pleasures; and do what they list,
 In *Lawes* contempt, and *Equities* despight;
 Shall grow in use, till you and they shall run
 Another Course to be, yet, more undone.
 You, then, shall see (though under other notions)
 Your old *Oppressions* to return again:
 As much false-play for *profit* and *promotions*,
 As when you to your *King*, did first complain:
 Then, you shall see your monstrous-*high-Commission*,
 Your *Councell-Table*, your *Star-Chamber* too,
New-shapes assuming to their old Condition,
 Revive, and act as they had wont to do.
 That *Insolence*, that *Pride Prelaticall*,
 Those *corporall* and *ghostly Tyrannies*,
 Which in your *Clergie* lately had a fall,
 Shall rise again, cloth'd with a new disguise,
 And act, what they who plaid before did mean,
 Although they change their *Habits*, and the *Scène*.
 For, then some *Priestlings*, who as guiltie are
 Of your Divisions, as the *Prelates-traine*,
 (First kindling, and fomenting, still, this warre,
 As much as they) will make their meanings plaine.
 Yea, by *divisions*, and by *subdividing*,
 According as their *maine designe* requires,
 Opposing some, and with some other siding,
 (As best may serve to compasse their desires)
 Shall *Schismes*, *Sects*, and *Fancies* multiply.
 Beyond compute; and from the truth shall steal
 So many hearts by fained sanctitie,
 By counterfeited honestie and zeale,

That

That, all your other Foes shall not diseafe
 Your private, and the publike Rest, like these.
 For, (though enacted-*Law*, doth now of late
 From *Secular-employments* them exclude)
 To intermeddle with Affaires of *State*,
 They will, by many meanes, themselves intrude.
 By gath'ring Parties, they will plots contrive,
 To make those greatest, who will them obey ;
 To make them rich, by whom they hope to thrive,
 And to such ends will study, preach, and pray ;
 Joyne hands, follicite, covenant, petition ;
 (The *Publike-good*, still their chiefe aime pretending)
 And, whatsoever stands in opposition
 To their *Designe*, shall want no such commending,
 As floweth from implacable despite,
 Or, from the malice of an *Hypocrite*.
 And, if e're long, there be not some endeavour,
 To keep them to their *Calling*, (and to bound
 Their meddling with *Lay-matters*) you shall never
 Be free from *Faction*, while the Spheres go round.
 Like *Salamanders*, these can never live,
 But in a Flame ; nor, long themselves conforme
 To any Reformation : For, they thrive
 In *Changes* best, and swim best in a *Storme*.
 And, many differing *Seets* of these there are ;
 Some to an *Independencie* incline,
 Some to a *Presbyterian-way* adhere ;
 Yet, really, themselves to neither joine :
 But, rather, take advantage to make use
 Of that, which to their ends, may best conduce.
 To limit these to some *Parochiall Charge*,
 Were to imprison them : For, they well know
 From *Congregations gather'd up at large*,
 What Profits, and Advantages do flow.
 A *Parish Income*, though they largely grant
 Both *Tythes* and *Pensions*, is but verie small,

Compar'd

Compar'd to what that *Priest itinerant*,
Can gather up, who hath no bounds at all.
A *Parish* is too narrow for his Pride,
Or Avarice : And, in one place, perchance,
Should he be long compelled to reside,
He could not so conceale his ignorance,
Or cover failings in his Conversation,
As, by an *Unconfined-Congregation*.
Had these been regulated, and reduc'd,
To that Conformitie, which *Reason* would,
The *Simple* had not then been so seduc'd :
Nor, had the *Common-People* so been fool'd.
Had these, and their *Antagonists* been charm'd
By prudent *Discipline*, and made agree,
Your *King* and *Parliament* had not been arm'd
Against each other, as this day they be.
Had these been conjur'd downe ; that *Pietie*,
That *Prudent-meeknesse*, and sweet *Moderation*,
By which a Part of that *Fraternitie*
Doth wrestle for a blessing on this Nation,
Should more be honour'd ; and, ere long, prevaile,
For curing of those *Plagues* which they bewaile.
For, *these*, oft suffer the deserved blame
Of *Demas* and *Diotrophes* ; and share,
(By being of their *Calling*) in their shame,
When of their Faults they no way guiltie are.
And, *these*, are they, whose *Prayers* and *Examples*,
Whose *good advice*, and whose *well-temper'd Zeale*
Shall keep your *State*, your *Cities*, and your *Temples*
From desolation, and your *Plague-fore* heale.
If therefore, *Wit profane*, or *Scurrile tongue*
Shall any of our censurings apply,
To do their worth or innocencie wrong,
Let it redound to their owne infamie :
Let ev'rie check, from which they shall be free,
An augmentation to their honour be.

And,

And, let it not discourage them, a whit,
 That, now, those temp'ral Dignities are gone,
 Which, oft, in their possessors, pride beget,
 And, really, are honour unto none ;
 Since, by their *lives*, and *doctrines*, they may more
 Their *Persons* and their *Callings* dignifie,
 Then *Wealth* and *Titles* have done, heretofore,
 And, reach true honours highest pitch thereby :
 For, who, when *Prelacie* did highest seem,
 Were honour'd by the *People*, or the *Peers*,
 With more unfain'd affection and esteem,
 Then they are now, whom reall worth endeers ?

Oh ! let this honour still on them attend ;

And, let their counsels move you to amend.

For, every one hath erred in his wayes ;
King, *Priest* and *People* have alike misgone ;
 As doth the *Flock*, ev'n so the *Shepherd* strays ;
 And, there is no man *perfect*, no not one.

It is not in the pow'r of *words* to tell,
 How farre below esteeme your vertues are :
 Or, how in wickednesse you would excell,
 If wholly left, to your own selves, you were.
 Could you but look into your hearts, and view
 How many villanies those cavernes hide,
 Beside all those, which *words* and *deeds* do shew,
 Or, may by circumstances, be descride ;

You could not but unfain'dly confesse,

That you are, yet, incapable of *peace*.

Could you permit your blinded eyes to heed,
 How, while you smart, you multiply offence ;
 How, that, which awfull penitence should breed,
 Hath changed *error*, into *impudence* :
 Could you perceive, before it were too late,
 How fast you fell away, since you began
 To faile in your professions to the *State* ;
 And, to be faithlesse, both to G O D, and *Man* ;

You

You would abhorre your selves, and be affraid
 Your foules, by *transmigration*, would ere long,
 Passe into fottish *Beasts* : For, you have straid
 Beyond that blockishnesse which is among
 The noblest *Brutes* ; and, hardly do escape
 With so much of true manhood, as the shape.
 There is no pittie of the *Fatherlesse*,
 Or, of the poore afflicted *Widdowes* teares ;
 No charitable heed of their distresse,
 Whose miserie, most evident appears.
 They, who have gladly, *lent*, and *spent*, and *given*
Goods, *Blood*, and *best-assistance*, to defend
 The *Common-safety*, (till they have been driven
 To want of Bread) have hardly found a friend :
 Some other, who oft hazzarded their lives,
 For your protection (and have quite undone
 Their dearest *Children*, and beloved *Wives*,
 To do you service) have been look'd upon
 Without regard ; and worse, by far, have sped
 Then they, who nothing have contributed.
 Nay (would it were but so) their, and your Foes,
 By your injustice, or your heedlesnesse,
 Finde meanes to spatter, and to ruine those,
 Whom, to defend, you did (with vowes) professe.
 And (though their deeds have through this *Isle* proclaim'd
 Their faithfulnesse) you gladly suffer them
 By cunning whisperers, to be defam'd ;
 And, *Falshoods* words, *Truths* actions, to condemn
 Before due trialls, you (through Avarice,
 Or, Envie) with contentednesse, can heare
Desert traduc'd ; and, with such prejudice,
 Receive Detractions, as if glad you were,
 Of such false *Quittances*, to make a shew
 Of having paid that debt which, yet, you owe.
 It is, indeed, the *Polititians* way,
 Thus, to requite : And, therefore, he that brings
 F
 Obligements,

Obligements, greater then discharge they may,
On thankleſſe *Nations*, or on fathleſſe *Kings*,
Inſtead of due reward, ſhall be repaid
With cauſleſſe jealousies, and with ſuſpect,
Of having either failed, or betraid
Their *Truſt*, by falſhood ; or, by ſome neglect.
And, then, it muſt a *Mercie* be believ'd,
If *He*, for all the ſervice he hath done,
(In lieu of what he thought to have receiv'd)
With *life* and *loſſe of honour*, may be gone :
 And, this, will, now, the portions be of ſome
 Whom better uſage, better will become.
And, how can GOD have peace with ſuch a *Nation*,
In which this baſeneſſe, and this falſhood lurks,
Which is reject'd with much deteſtation
Among the brutiſh *Salvages* and *Turks* ?
Or, how can you to other men be true,
Who to your ſelves are falſe, as may appear
By many praćtices, which you purſue,
Through wilfulneſſe, through follie, or through feare ?
For, whoſoever tyranny defends,
And ſets himſelfe that *Party* to oppoſe
Which for the Publike Libertie contends,
Betrayeth his own perſon to his Foes :
 Or (if perchance, his perſon free he ſaves)
 Himſelfe, in his *Posterity* inflaves.
Nay, you, who ſeem the *better part* to take,
Ev'n *you*, are to your ſelves, as falſe as they :
The *Price of blood*, a thing of nought you make,
And complement *Advantages* away.
Your *Paſſes*, and *Protections*, you beſtow,
Not, as though to your ſafety they pertain'd ;
But rather, your Authority to ſhow,
Who gave them ; Or, that profit might be gain'd
To *Clarks*, and *Secretaries*. And, your care
Is not, at all times, how you may ſupply

A

A *place of Trust*, with such as fathfull are ;
Or, fittest for the *States* necessitie :

But, sooneſt they, thoſe favours do obtain,
Who ſell the *Publike* for their private gain.
Nor Ableneſſe their duty to diſcharge,
Nor loſſe, nor ſuffrings, for the common Cauſe,
Nor of Integrity, good proofes at large,
Reſpect to ſuch a mans preferment drawes :
Nay, he that by a generall aſſent
Was nominated, (and petition'd for)
Without his ſeeking, in the *Parliament*,
To *ſervices of Trust* ; and, which is more,
Had theſe employments, alſo, recommended
By *Order* thence ; hath, now, a year unheard
For anſwer, from thoſe *Referrees* attended,
Without ſo much as hope of their regard :

Be cauſe, though to the *Publike-weale* it tends,
'Tis found it will diſprofit private friends.
Your Indifcreet *Indulgence*, ſuffers thoſe
Who looſe their Bloud, and Liberties for you,
To lie in worſe condition, then your Foes,
To whom an equall uſage ſeemeth due.
Yea, while in loathſome dungeons, they remain,
Who captivated in your ſervice were,
Sweet Lodgings and reſpect their Foes obtain,
When in your Quarters they imprifon'd are.
By which *unequallneſſe*, (till their ſide pleaſe
To ſhow more *mercy*) much diſcouragement,
Your *Partie* findes ; and, diſadvantages
Which moderate ſevereneſſe might prevent :

And, you more *Cruelty*, then *Mercie* ſhow,
When *Mercy* you on *Cruell-men* beſtow.
He that to ruine you no ſpight hath ſpar'd,
If he ſubmit, although but to deceive you,
Shall find more courteſie, and more regard,
Then he, who never left, nor meanes to leave you.

F 2

He,

He, that with *Outrage* hath your townes embroil'd,
 He, that hath in your bloud, his hands imbrew'd,
 Your friends of their chiefe livelihood despoil'd,
 And, to his utmost power, that course purfu'd :
 He, if for favour (though constrain'd) he come,
 Shall not alone finde meanes to set him free,
 With his *Possessions*, for a triviall summe :
 But also quickly countenanced be

With Friends, and Favours, him inabling, too,
 Your faithful't friends, and servants to undo.
 False to your selves you are, in not assaying
 To execute the fulnesse of your *power*,
 In these *Extremities* ; and, in delaying
 To take those Freedomes which are justly your.
 The *Members* of your *Body* wasted are ;
 And, such as are of that consumption glad,
 (Vnlesse prevented) will the cure defer,
 Vntill it cannot possibly be had.

By raising feares of some *supposed-thing*,
 Which neither *is*, nor *was*, nor *shall be* done,
 Vpon your selves, you many mischiefs bring,
 Which by a *prudent-Stoutnesse* you may shun :

For, when you make an unexpected *paruse*,
 You weaken your *Assistants*, and your *Cause*.
 You act not out your parts, as if you thought,
 A *Tragedie* in earnest, now, were plaid ;
 Or, that upon the *Combat* to be fought,
 The *Triall* of your whole estates were laid :
 For, to advance a frivolous *designe*,
 To please a knave, that is a friend in shew,
 To feed some lust, whereto they do incline,
 Or, shun the fury of a feared Foe ;
Advantages you daily fool away,
 Which by no humane pow'r can be recal'd ;
Eternitie, you venture for a *day*,
 And, when you might with brasse be double wal'd,

You

You feek to fortifie the Kingdomes Cause
 With paper-works, with rotten sticks, and strawes.
 Those *Places* and *Imployments*, whence arise
 The greatest profit, rarely are confer'd,
 With conscionable care of their supplies,
 By faithfull men : but, thither are prefer'd
 Those, rather, whose chief aimes are how to make
 Their private Fortunes ; and, to that effect
 Know how to move ; and how to give or take,
 To gaine themselves advantage, and respect.
 Yea, though there be suspitions, and perchance,
 Good evidences too, that some of *these*
 The Cause of your opposers, will advance
 (When they an opportunitie may seize)
 To *Offices of Trust*, you these commend,
 Before your suffering and deserving Friend.
 Who their estates have now increased most,
 But, they who for the publike ventur'd least ?
 Whose paiments and preferments more are crost,
 Then their, who (to their power) have serv'd you best ?
 In what *Committees* now, or in what *Shires*,
 Are not, this day, a multitude of those,
 Whose faithfulness undoubtedly appears,
 Disabled, and discourag'd, by their Foes ?
 How gen'rally do you in ev'ry place,
 Begin, well-known *Malignants*, now, to trust
 With your Affaires ? And, suffer, with disgrace,
 True *Patriots* from imployment to be thrust ?
 And, by this madnesse, how are you betraid ?
 How open to destruction are you laid ?
 They, who were first in *Armes*, for your defence ;
 Who, first, their *Free-will-Offerings* to you brought ;
 And have continu'd faithfull, ever since,
 Ev'n they are now, unserviceable thought.
 Contrariwise, they, who at first refused
 To lend you aid, in *Person*, or in *Pay*,

F 3

They,

They, who in word and deed, your cause abused
 (And are unfaithfull to you to this day)
 Ev'n they have now insinuated so
 By helpe of their Protectors : And, of these
 So over-confident you daily grow,
 That your best friends, you ruine, and displease ;
 And, on your selves a greater hazzard bring,
 Then all the armed Forces of the King.
 For, those accursed *Vipers*, are with you,
 So intermingled in your consultations,
 (Nay, rather, so incorporated now,
 In private, and in State negotiations)
 That, by a miracle it must be done,
 If any good Designe to passe be brought,
 Or, for the publike-safetie be begun,
 Which will not, e're performed, come to nought :
 And, if you are not pleas'd to have it so
 Why did you ? and why do you still, permit,
 Those men whom faulting (if not false) you know,
 In Counsell, ev'ry day, with you to sit ?
 And, why for those, do you your Friends neglect,
 Vnlesse your own perdition you affect ?
 Why else when *Forts*, or *Forces* to command,
 On which the *Publike-safety* much depends,
 Do you commit them rather to their hand,
 Whom neither prooffe, nor likelihood, commends,
 To such a Trust ? Why not unto their care
 And keeping rather, who have courage shown ?
 Of whose fidelitie, good proofes appear ?
 And whose experience hath been well made known ?
 This could not be, but that you do preferre
 Your sons, your nephewes, and your friends, before
 The *Publike-weale*, or els perfwaded are
 That, your Destruction will afflict the more,
 Vnlesse, your own devises help undo you ;
 Or, some who are both near, and deare unto you.

How

How can there be among you those foundations,
 Whereon, your *Peace* or *Safety*, may erect,
 While most men, for their own accommodations
 Designments to the Publike losse, project?
 And, while to compasse their desired ends,
 They do not onely mischief, and delude
 Themselves, their kindred, neighbourhood, and friends,
 Or mis-inform the brainlesse multitude;
 But, by their cunning, also do contrive
 Those *Engines*, which good *Discipline* deface;
 The *State* into unstable postures drive,
 Raife jarres, and jealousies in every place;
 And spread abroad the Devils *Axioms* too,
 The unitie of Doctrine to undo.

These *Engineers*, your power infeeble more,
 And weaken more your hands, then all yet done,
 By other adversaries heretofore,
 Since this unhappie *Warfare* first begun.
 These, while to build among you they pretended,
 As partners in the work of *Reformation*,
 Have secretlie their private Aimes befriended,
 With hindrance to your wished *Restauration*.
Sanballats, and *Tobiahs*, you have had,
 Who, by dissembling with you, to unite
 Have rent you from your selves; and, thereby made
 Both *Parties* feel the common Foes despight;

To be each others whip, and make the *Truth*

A theame of scorne, in everie drunkards mouth.

There are so manie failings in the best,
 Such needlesse, and such wilfull breach of *Lawes*;
 So carelesse are you, of your *Faith* protest,
 To those, who have been faithfull in your *Cause*;
 So hath your Falshood, and your follie blended
 Both right and wrong, both good and ill together,
 That, both must be opposed or defended;
 Or, els you must declare your selves for neither.

F 4

And

And (whether with the one, or t'other fide
You shall partake, or for a *Newter*, stand)
No *humane wisdom*, can for you provide,
A *being*, with true safety, in this Land :

So little wit, hath ordered this *Place*,
So little honesty, so little grace.

And, these great mischeifs rose, from giving way
For every man, at pleasure, to deface
Those *Out-works*, which (though faultie) were a stay
Not uselesse, till some better came in place.
For, he that would prevent an inundation
(By false-built *Sea-banks*) lets not every one
Teare down the Piles, and breake the old *Foundation*,
Left that which he would *make*, might be *undone* :
Nor for a *Cobler*, or a *Fidler*, sends ;
But, men experienc'd in such works, doth call ;
And, with such warinesse the fault amends,
That, no disaster may, mean-while, befall :

And, that the *Old-workes*, and the *New-workes*, may
Begin, and end together, in one day.

You thus proceeded not, but (with more heat
Then prudence, hurrying on) in hast, you tore
The *wharfage* down ; ev'n while the floods did threat
To drowne the fields, and *Billowes* rent the shore.
The furious *Souldier* was, with commendation,
Permitted to reforme, as he thought fit ;
(Forbidding or affording toleration,
According to the modell of his *wit*)
And, he that was not mad enough to run
Their *wildgoose-chase*, and fet the world on fire,
To suffer by suspection, streight, begun ;
And, forc'd was, from imployment to retire,
As not right principled, or drawne aside,
By *Balaams* wages ; or, un sanctifi'd.
And, these *Reformers*, not enough content,
To carve out *Discipline*, as they shall please,

(And

(And Doctrine too) will on the *Government*,
Vnlesse it be prevented, shortlie feize.
For, having no *Foundation*, like a feather,
Which from the bodie of a Fowle is torne.
They to and fro, are turn'd with everie weather ;
Else, up and down, still wrestlefly are borne.
And, by these *foolish Fires*, ev'n as you see
By *shining-vapours*, rising in the night,
Mis-led from safe high-waies, poore people be,
To fall in Pits, and Ponds, by their false light ;
 So *these*, and *other*, have by their delusions,
 Brought on these *Nations*, mischieves, and confusions.
And these confusions, not alone befall
The *Civill State* ; but, have disord'red so
Your *Discipline* Ecclesiasticall,
That Church affaires, are out of order too.
Each one sets up their private *Idoll*, there.
That man, contends for this ; *this* man, for that.
Some, would have new things ; some, for old things are,
Some, would have *something*, but they know not what.
Some, *care not what they have* : and some there be,
That would have *nothing*, which might them confine,
In *doing*, or *believing* ; but, live free
In ev'rie thing, a perfect *Libertine*.
 And, most, in such a posture do appeare,
 As if the *Towre of Babell* raising were.
Some, to no *Congregation*, will reparaie,
In which their *duties* are extemporarie ;
As if (because some call vaine bablings, praier)
No man possesse that *guift* in ordinarie.
Some, do abhorre *Set-Formes* ; as if they thought
The *Spirit*, whereby they were first indighted,
Dispis'd the words, which by it selfe were taught,
If more then once, though with true zeale recited.
Some, care not how GODS *Fields* are over-grown
With Briars, and Thornes ; some others, are so strict,
That

That, for his *Vineyards*, they no place will owne,
But those, from whence all *weeds*, and *stones*, are pickt;

As if they, for a *Church*, allowed not,

What hath a *scarre*, a *wrinkle*, or a *spot*.

A *Militarie-Church*, was well exprest,

In ancient *Hieroglyphicke*, by the *Moone* ;

To shew, that when her light was at the best,

(And when her brightest glorie she puts on)

Some *shadowes*, or some *Waynings*, will declare,

That, in this world, she hath not her perfection :

And, that the *Sun*, from whom her beauties are,

Conveigheth *light* unto her, by reflection.

Somtime, that *Sun*, doth hide his face away,

Left men ascribe to Her, what is His due :

Somtime, her proper *motions*, her convey

Too high, or els, too farre, beyond the view

Of *private-spirits* : And, somtime, from fight

Earths *Globe*, and somtime *Clouds*, obscure her light.

Which, many, not confid'ring, are offended

Without a cause ; and indiscreetly marre

That *Beauty*, which to polish they pretended ;

And 'twixt her *Members*, raise intestine warre.

Some *Weeds*, and *Corne*, are in the blade so like,

That many *Weeders* have deceived bin ;

And, oftentimes, good *corne* away do pick,

And make the crop, at *harvest*, very thin.

A *spotlesse Church*, or *perfect Disciplines*

Go seek at *None-such* : For, they are not found

In any place, between the *Tropick-Lines*,

Or any where, upon this earthly *Round* ;

Though some have shaped modell, in their braine,

Of that, whereto, they never shall attaine.

On *speculations*, these have doted so,

(Which their own *Fancies* forme) that, they have lost

The *Body of Religion* ; and let go

That *Forme* thereof, which must enshrine the *Ghost*.

And,

And, he (who being in the flesh) believes
 The *soule* of *Worship* can retained be,
 Or known, without a *Forme*, himselfe deceives ;
 Yea others, with himselfe, deceiveth he :
 And, wanders (restlesse) in perpetuall motion,
 In quest of *empty-shades* ; and to pursue
 Each flitting dreame, and ev'ry changing Notion,
 Which comes within his intellectuall view :
 Till *Pride*, upon his *Fantastie*, begets
 High thoughts of his own *light*, and in his breft
 Stirres up, and kindles those distemper'd *heats*,
 That keep the *mind* and *body* without rest ;
 And, then perchance, he to a *meteor* growes,
 Which Fooles, to be a *Starre*, a while, suppose.
 But, if you mark such well, their *new-borne-blaze*
 Is quickly out ; and you shall see, ere long,
 Some *Evills* follow, whereof they were *Cause*
 As well as *Signes*. And take you this, among
 Your *Notes* ; that, when your *Marches* furious be,
 Like *Jehu's*, in *Religions* reformation ;
 (And so pursu'd, as if you said, *Come see*
Our zeale for GOD) that, but for ostentation,
 Or, for your own advancements, you become
 So zealous : and, that (when you execute
 GOD's mandates, *Jehu-like*) you, for the same
 Shall taste, of his false zeale, the *bitter-fruit* ;
 That, other men may learn, his will to do,
 For his *owne sake* ; and, with due *meeknesse* too.
 No few disasters had prevented bin,
 If in the *Worke* now doing, you had learn'd
 With whether part, 'twas fittest to begin :
 Which might in GOD's own *works* have been discern'd :
 For, though this *World*, in worth inferiour be
 To *Man* ; and, though the *Body* be below
 The *soule*, in value ; yet, created *He*
 The meanest of these first : And, that may show

How

How men should work. For, had *Man* been created
Before the *World*; or, had the *Soule* been made
Before the *Body*, where had they been feated,
To exercise the Faculties they had?

Though *noblest works* should first be thought upon,
Sometime, a *meaner work* should first be done.

A *Common-wealths*, blest being, doth depend
Vpon the *Church*: the *Churches Reformation*,
You, therefore, principally should intend:
And yet, your zeale may merit commendation,
Though to reforme the *Civill-government*
You first begin, and waive a while the other;
If there shall happen some such accident,
As hinders the reforming both together.
Else, peradventure, while you are contriving,
Your Forme of *Discipline*, there may begin
A mischief, not alone of *Peace* depriving,
But, of a *Countrey* to professe it in:

And, so, with you it hath almost succeeded;

Because, this freedome was not timely heeded.

For, had you *tim'd*, and *ordered* aright
The *Civill-Part*; and, therewith brought along
The *Church-Affaires* (as by degrees you might)
The *Work* had prov'd lesse grievous, and more strong.
Or, had true *Prudencie* directed *Zeale*
First, to reforme some things pertaining to
The safe well-being of the *Common-weale*;
Both, had not been, at once, distracted so.
And, yet, in this, the wisdom of the *State*
Deserves no check; but, rather, that *Defection*
Throughout the Land, which doth irregulate
The *Works* in hand, and keep them from perfection,
By multipl'd Obstructions; and, sometime,
By freightning, and necessitating them.
For, such is your corruption and your folly,
So false and hypocritically you are;

So

So brutifhly profane, and fo unholy,
(Though you *Religious-Nations* would appeare)
That, had your temp'rall grievances been eas'd,
And all thofe *Priviledges* been secur'd,
For which, to be at coft, you yet are pleas'd,
(And many Deaths and dangers have endur'd)
Moft would have hazarded nor life, nor limb,
Nor Goods nor paines, the *Church* to vindicate
From her enthralments ; but, to fink or fwim,
Had left her in a deplorable ftate :

And, therefore, G O D permitted the purfuit
Of Counfells, which have brought forth bitter fruit.
Ev'n as a *Worldling*, who hath fpent his dayes
In carnall Pleafures ; and hath partner bin
With lewd Companions, in their wicked wayes,
(And in the practice of each crying fin)
When he doth feele the ftroke of fome difeafe
Portending Death ; and that the felf-fame houre
Thofe horrors on his confcience alfo feize,
Which threaten *Soule* and *Body* to devoure ;
Defire of *Life*, and fearfulneffe to *die*
Diftrafts him fo, that he at once for aid,
Both from *Phyfitians*, and *Divines* doth crie ;
And, having both, becometh fo difmaid,

That he receiveth benefit from neither :

But, hazards *Soule* and *Body* both together.
So, while you laboured at once to heale
The desperate Difeafes, which of late
Endangered both *Church* and *Common-weale* ;
Such longings, then, your *double-zeale* begate,
To cure them both together ; and fo ftrove
Your *Zelots*, that, from both at once, they mought
The *Cause* of their diftemperatures remove,
That, great *Confufions* upon *both*, are brought :
Yea, *both* of them, are now expofed more
To fcandals, loffes, errors, perturbations,

And

And hazards of destruction, than before :
That, whether now you seek their preservations
 Together or *apart*, you shall not, yet,
 Obtaine that *blessing*, which you hope to get.
For, you must first be cleared of the sin,
Which hinders from enjoying your desire :
And, that which lately might have cleansed bin
With *water*, must be purged now with *fire*.
Yea, since your follies and your sins have brought
Those great Confusions both on *Church* and *State*,
For which the *meanes*, that might their cure have
Are now too feeble, and will come too late ; (wrought,
Since, into such a *Chaos* all is changed,
That, all endeavours usefull heretofore,
Have, daily, you from *Concord*, more estranged,
And made your mischiefes, and your sorrowes more,
 No ordinary-course, can set you free
 From those distractions, wherein, now, you be.
This, being knowne (and in what great distresse
You plunged are) to you it appertaines
With penitencie, humbly to addresse
Your suits to *him*, in whom your help remains.
And ere you make approaches to his Throne,
There must be (as was told you) some *purgation*,
From those omissions, and those deeds mis-done,
Which make your prayers an abomination.
The *Zimri's* and the *Cofbi's* of the time,
Of whose uncleannesse and whose impudence,
You talk of, yet, but as a *Veniall crime*,
Or, laugh at, as a triviall offence,
 Must with more zeale (more speed) receive their due ;
 Or, else, their sins, G O D shall avenge on you.
For, these are so impure, that, in their *Sin*,
They are unsatisfi'd, unlesse the same
Hath with some *circumstances* acted bin,
Which proves them double-guiltie, without shame.

They are not pleas'd in *Simple-Fornication*,
Vnlesse thereto, *Adulteries* they add ;
Nor seemes that, now, sufficient violation
Of *Chastitie*, vnlesse, the Crime be made,
Yet more abhominable, by beguiling
Some *Innocent* ; or else by (offring force)
The *Bed of Honour*, with bold vaunts defiling :
Nay, there is found among you (if not worse)

 Vncleannesse more unmanly, and more strange ;

Adult'ries by consent, and *by exchange*.

But, these are the defilements of your *Peace*,
Where yet they have not felt the rage of *War* ;
Where, yet, the Course of *Justice* doth not cease,
And where great shewes of *Pietie* yet are.
And, if such impudence may there be found ;
If there, you so corrupt already grow,
Oh ! how do those *Uncleanneses* abound,
Where cruell *Outrage* her grim face doth show ?
Sure words are insufficient to expresse
The *Rapes*, the *Ravishments*, and loathsome sins,
Where *War* gives way to all *Vnrulinesse*,
And Tyranny and Lust the conquest wins :

 When sin and impudence is acted there,

 Where *Justice* on her seats doth yet appeare.

Behold, this day, ev'n whilst with *Desolation*,
The Land is threatned, you have now let in,
A *crying wickednesse*, which to this *Nation*,
Was ever thought so hatefull to have bin ;
That, though among the *Jewes*, a *Law* they had,
Inflicting Death upon it, you have none ;
Because, a *Law* is verie rarely made,
Concerning things unlikely to be done.
Who would have thought, there being neither *Beare*,
Nor *Wolfe*, nor *Lyon* on your *English* ground,
To seize upon your little *Children* there,
That many *Beasts* and *Monsters* should be found,

In

In *humane shape*, to steale and beare away
 Your *Infants*, whilst before your doores they play?
 Who would have thought, that for so small a price,
 So many, could so quickly have been got,
 To joyne in perpetrating of a *Vice*,
 So horrible, and yet abhor it not?
 That, their hard hearts could heare poore *Children* crie
 Vpon their fathers, or their mothers name,
 Till, peradventure, in an agonie
 Of extreme passion, livelesse they became.
 Or (which is worfe) preserv'd them, to be sent
 To *Bondage*, whilst their Parents (almost wild)
 Were left in everlasting discontent,
 By musing, on their *lost-beloved-child*?

This Crueltie hath in your streets been seen;
 Thus high, have your corruptions heightned been.
 In these sad times, while GODS afflicting hand
 Lies heavie on you, and with *sword* and *fire*,
 Pursues, through ev'rie Corner of the Land;
 And, reall *Penitencie* doth require.
 In stead thereof, the People now begins
 To grow more daring, and to practise crimes
 (Beside the old, or Epidemick sins)
 Which were unheard of here, in former times.
Blasphemous Heresie among you growes,
 Like Sprouts at Spring-tide, from a new lopt tree:
 And, so detestable, are some of those,
 That, pious men afraid to name them be:
 Left they, who love the sinfulness of *Sin*,
 Should, thereby, let such mischiefs further in.
Death, was the punishment, which for this crime
 Was judged by the Law of *Moses* due;
 And, well it would become you at this time,
 That *Law*, among these Nations to renew.
 And if you should observe, how little sense
 Of *Perjury*, men seeme to have of late;

And

And what bold use is made of that *Offence*,
 To serve the will of *Malice*, and of hate ;
 Or, with what ease, *Oppressours*, thereby may,
 (And sometimes do) not only ruin
 An honest Fame, but also take away,
 As well their pretious lives, as an estate

From *Innocents* ; Death, would not seem a *Law*
 Too strict, to keep those *Wicked ones*, in awe.
 The *Land*, through *Oathes* and *Curses*, also, mournes :
 For, some have learn'd new oathes, and imprecations,
 Not heard of heretofore ; and, G O D returns
 On their owne heads, their wished-for *Damnations*.
 In *Cursings* they delighted ; and they foke
 Like Oyle into their bones. They took a pride
 In wishing *Plagues* ; and, lo, as with a cloke
 Therewith, now, wrapt they are on ev'rie side.
 You lov'd not *Blessings* : but, when you enjoy'd
 Peace, plentie, health, and safetie, you despis'd
 Those *Mercies* ; and behold, they are destroy'd,
 That they, hereafter, may be better priz'd.

You, long have partners been in ev'rie sin,
 And, now, each others *Hang-men*, you have bin.
 When ev'rie neighb'ring house is in a flame,
 You store your owne, as if no danger were.
 In *Honestie's*, and in *Religion's* name,
 You credit get ; and publike Robbers are.
 To *lye*, and to be *perjur'd* for the Cause
 Of G O D, your *King*, or *Countrey*, is a gin
 To catch *Opinion* ; whereby, most, he drawes,
 That is most bold, and impudent therein.
 By some pretence, to benefit the *State*,
Religion to promote, or aid the *King*,
 You colour your oppressions ; slander, cheat,
 And, put in practice almost any thing :

You, by a shew, the *Gen'rall* to preserve,
Particulars, unmercifully starve.

G

You

You wrong the meaning of your *Parliament*
When their estates you seize who are their Foes ;
To their undoing, who are innocent,
And blamelesse, though the *Creditors*, of those.
And, were it our *Designment* to accuse
Particulars (as to informe and warne,
In gen'rall termes ; that, they, who yet abuse
Their power, more humanitie might learn)
We could have instanced in many things,
Discov'ring, that, their number is not few,
Whose Crueltie, Reproach, and Curfes, brings
On those Proceedings, which they did pursue
 With *Prudence*, and with *Mercie*, should relieve
 The *Publike*, more ; and, private men, lesse grieve.
One part of you, contributes to the *King* ;
The other *Partie*, to the *Parliament* :
To these, you personall assistance bring ;
To these, you liberally your goods have lent :
Yet, most of you, who thus engaged are,
Are both to *King*, and *Parliament* untrue :
For, many signes your faithlesnesse declare,
And many things your giddinesse doth shew.
You are most firme to that, which you conceive
Your private weal, or safety, best promotes :
While that is doubtfull, you, *Demurs* can weave ;
When that is plaine, you quickly turne your Coats ;
 And, to that end, you craftily provide
 Quaint shifts, to serve your turnes, on *either side*.
Some, by *Intelligence*, themselves indear ;
Or, by some *service* acted *under-hand*.
By secret Favours, Friends you can prepare,
Who in the *Gap*, for you, at need shall stand.
Some, have a *Son*, a *Father* or a *Brother*,
Who *Ledger* with your *Adverse-party*, lies ;
To make good *Terms of Peace*, for one another,
According as Occasions may arise.

And,

And (to advance this *Project*) they, who spend
 Their Blood, and Fortunes, with a single heart,
 (Indeavouring truly for the noblest end)
 Engaged are, to act a desp'rate part ;
 Which, into present mischiefs, them doth cast,
 And, into feares of greater, at the last.
 You, have not *Faith* enough, in GOD, to trust ;
 (Though, *wonder-working Faith*, you do pretend)
 And, that, hath tempted you to things unjust :
 That, makes you on your arme of flesh depend.
 That, makes you *bold*, when you should rather *feare* ;
 And, *fearfull* grow, when you should *bolder* be :
 That, makes your *Foe* so vigilant appeare ;
 And, *you*, so many things, to over-see.
 That, makes you, for your *Ayd*, poor tricks devise,
 And take that Course which *Scandall* on you draws :
 That, makes you think, that false *Reports*, and *Lies*,
 Are meritorious in an *Honest-Cause* :

And, by these failings, you your peace delay ;
 And justifie your foes, in their lewd way.
 They, who abhorre *Pluralities* in other,
 And in your *Clergie* hate non-residence ;
 Can, *Office* unto *Office* joyn together,
 And, in themselves, suppose it no offence.
 Some, can heap up *Command*, upon *Command*,
 Share, or take all the honour, and the pay,
 (When but for cyphers, nay for lesse they stand)
 And other mens true value take away.
 Some, when the *Publike* was in great distresse,
 (Though they Commanded few, had pay for many)
 Yea, some of you (who better minds professe)
 Were paid for *souldiers*, when you had not any :
 And, some have took, (who yet for payment call)
 In *Plunder* and *Free-quarter*, more then all.
 Of *Orphans* cries, and of the *Widdowes* tears,
 Whose *Fathers* and whose *Husbands* for your sake,

G 2

Have

Have spent their lives, and fortunes in these wars.
 More heed, more care, more pitie, you must take.
 When at your doores, and at your feet they lie,
 To crave a part of that which is their own,
 To feed them in their great necessity,
 More Bowells of *Compassion*, must be showne.
 And, they who, to contribute, have not spar'd
 Paines, Councells, Prayers, Persons, nor Estates
 In *publike duties*, must finde more regard,
 Before the furie of this *Plague* abates :

For, who can hope the GOD of Righteousnesse,
 Will shew forth *mercie*, to the *mercilesse* ?
 They, who in *Peace*, the *blood of War* have shed
 As *Joab* did ; or, have expos'd their friends,
 And faithfull *souldiers*, to be murdered
 To hide their *Plots*, or to effect their *Ends*,
 Must not be winked at : nor they, who dare
 So partiall in their judgements to become,
 As to inflict on those that *equalls* are
 In their *transgressions*, an *unequall-dooime* :
 For, of this partiall dealing there is found,
 A murmur in your streets : and, *Common-fame*
 Reports, injustice so much to abound ;
 That, he speedes best, who merits greatest blame :

And, that, for sin, when *Accessaries* bleed,
 The *Principalls* find favour, and are freed.
 Your *Beasts of prey*, who live upon the spoile,
 And, by the publike ruines, fat are growne,
 Must either quite be chased from this *Isle*,
 Or, from their dens, be rouz'd, and hunted down.
 Your *Ambodexters*, who are neither true,
 To GOD, nor *Man*, to *King*, nor *Parliament*,
 Must learn a better temp'rature to shew,
 And of their fraud, and ficklenesse repent.
 Those *Rotten-Members*, those false *Officers*,
 And those *Committee-men*, who have deceiv'd

The

The *Kingdomes Trust*, must for that guilt of theirs,
Passe other doomes, then yet they have receiv'd,

Before those *wrongs*, and *practices*, do cease,

Which keep away your much desired *Peace*.

They who have almost perfected the times

For *desolation*, by habituating

Themselves in *Sodom's*, and *Gomorrhah's* crimes ;

And, by an impudently imitating

Of their *impenitence* : ev'n they, that had

The *pride of life*, *facietie of bread*,

And liv'd in *idlenesse* ; must, now, be made

To tast their sufferings, who are hunger-fed :

To feele the paines of their laborious life,

Who, *sweat in good employments* ; and the scorne,

Which *humble-men* have long without reliefe,

By their oppression, and ambition, borne.

These must be humbled, and perhaps destroy'd,

Before your expectations are enjoy'd.

Your counterfeit and rash *Reformers*, too,

Must change their hearts, and regulate their zeale,

Ere you shall compasse what you hope to do,

In matters of the *Church*, or *Common-weale*.

Your *Scribes* and *Pharisees*, who by long prayer,

Devour poore Widdowes houses ; and by shewes

Of honestie (and by pretending faire

To pietie) good meaning foules abuse :

They, who in tithing *mint*, and *annise*, are

More strict, then in the *weightie points of Law* ;

And, burthens great, for other men prepare,

When they themselves will hardly lift a straw :

These, must, e're perfect *Peace* you here shall see,

Be more unvizarded, then yet they be.

Your *pettie-Tyrants*, must be likewise fewer,

Then now they are ; e're GOD will condescend,

To ease your burthens, or your griefes to cure ;

Or, bring your dif-agreements to an end.

For, how, in equitie, can you expect
 Your GOD should free you, from those injuries,
 That *Sov'raignty-abused* may inflict?
 Whilst you, on one another, tyrannize?
 Or, how can, possibly, true *Peace* be there,
 Where well nigh all are *Tyrants* to their power?
 And, as they get advantage domineer,
 Insult, oppresse, impoverish, and devoure?

For, this oppression you may plainly see

In some of everie Calling, and Degree.
 Nigh ev'rie one the *King* exemplifies,
 In usurpation of *Prorogatives*,
 Above his due: Nay, that which he denies
 Vnto his *Prince*; injuriously, he strives
 To take unto himselfe. The *Peer*, upon
 The *Commoner* usurps: The *Husband*, so
 Vpon the *Wife*: The *Father*, on the *Son*;
 And, on their *Servants*, thus, the *Masters*, do.
 In everie *Corporation*, thus presume
 The *Governours*; yea, thus the *Magistrate*
 Of lowest ranke, doth on himselfe assume
 What, in his *Chiefe*, he will not tolerate:

And, they who their own *Freedom*s, fain would save,
 Are alwaies willing, others to *enslave*.

These, and such *Scabs*, and *Tetters*, must be fear'd
 E're they will heal; And, you must cut away
 Those *Members*, whereon *Gangrives* have appear'd:
 Which, els, this *Kingdoms* body will destroy.
 For, multitudes of those, among you, hide
 Their Addle-heads: yea, many such as these
 (Corrupting, both the one, and other side)
 Do keep incurable this Lands disease.
 And, to your safetie, it would most redound,
 (And your desired *Peace*, the more assure)
 If, by each partie, their own faults were found;
 And, they themselves, endeavour'd their own cure:

Which,

Which, shall perhaps, begin, when on *one day*,
Both *Parties*, for this *Grace*, shall *Faſt*, and *Pray*.
But, why ſhouldſt thou be kept attending, here,
What further (to this purpoſe) may be ſaid,
And be the while (when thou no harm doſt fear)
Injuriouſly rewarded, and betraid ?
Lo ; they that hate thee, while thou art imploid
To ſeek their *Peace* ; have now prevailed ſo,
That, if their *plot* thou quickly make not void,
They, whom thou honour'ſt moſt, ſhall thee undo.
That *miſchief* to prevent, make therefore ſpeed ;
And, mark, when thy endeavour thou haſt done,
What *juſtice* or *injuſtice* ſhall ſucceed :
For, gueſſe thou mayeſt, by what befalls thereon,
How ſafely thou haſt ventur'd thy eſtate
Vpon the *publike-Faith*, or *publique-Fate*.
The VOICE here paws'd againe ; and, forth I went
To ſee, how I requited was by them,
In whoſe defence, my *fortunes*, I have ſpent ;
My *life* adventur'd, and conſum'd my *time*.
If they deceive my hope, my greateſt grief
Will be for them ; becauſe, I plainly ſee
Their failing me, of promiſed relief,
Will more diſhonour *them*, then hinder *me*.
For, nor on *Peeres* nor *Commons*, I depend :
But, on his *pow'r*, and on his *love* alone,
Who, ere I had my being, was my *Friend* ;
And, ſhall be, when my *Foes* are all undone.
By *Him*, in all oppreſſions, I am eas'd ;
With whatſoere he pleaſes, I am pleas'd.

The third Canto.

The Contents.

*Here, whether you be pleas'd, or no,
This Author, maketh bold to show
Those Portions of his Private wrongs,
Whose knowledge, and redresse, belongs
To Publike Justice ; that, her eye
May through his wounds, her owne espie.
The VOICE, then speakes againe, and schooles,
In Him, all other froward-Fooles,
Who, with impatiencie, do vent
Their private wrongs, or discontent :
As if their Trifles could be heard,
When Kingdomes cannot find regard.
It shewes, our Senate blamelesse are,
Of those Distractions, raging here ;
And, where the Fault, and Fountaine lies,
From whence, our present plagues arise.*

EXcuse me, if your longings be delaï'd,
Mine owne Affaires, a little, to review ;
And, if, here somewhat of my *selfe* be said,
Before my former Subject I pursue.
For, though I know not many, much encli'nd,
To heare, or speak, of what may profit me,
And see most pleas'd, when I am as unkind,
Or failing to my *selfe*, as others be :
Yea, though sometime I have appeared such,
Yet, now, my meaning to my *selfe* is better ;
And, therefore, whosoever thinks it much,
My *selfe*, I finding, to my *selfe* a Debter,
Will here presume (because I justly may)
To do my *selfe* an Errand, by the way.

I know

I know it will not relish well with some,
 When, of my selfe, they this Digression find ;
 But (seeing *Charitie* begins at home)
 When others do not, I, my selfe will mind.
 My wrongs do not alone extend to me ;
 But, on the *Publike Rights* take, likewise, hold :
 And, for my sake, since heard they cannot be,
 They, for the *Common-Safetie*, shall be told.
 Most famous *Prophets*, and renowned *Saints*,
 And many other of approved wit,
 When they oppressed were did make complaints,
 And in their *Volumes* of themselves have writ.
 If therefore, any of my Readers grutch,
 The time of reading, some few leaves, to spare,
 Concerning me, who have not thought it much,
 All this, for his Advantage, to prepare ;
 I leave him to his pleasure, and his ease,
 And bold will make, to do as I shall please.
 The VOICE dismissing me, as in the Close
 Of my preceding *Canto*, you have heard,
 From Postures of *Retirement*, I arose,
 To see, in what *Designes*, my Foes appear'd.
 And, saw indeed my selfe so ill befriended,
 That (whilst I mused with a serious thought,
 What to the *Common Peace* and *Safetie* tended)
 My Ruine had maliciously been fought.
 And, that it hath been follow'd, ever since
 My first engagement in these fatall wars ;
 By reason of an evill Influence,
 To me directed from malignant Stars,
 Who shining, openly, with faire Aspects,
 Produce, in secret, mischievous Effects.
 Which, if I should endeavour to expresse,
 The paines, a small Advantage would returne ;
 Since, they who might my Grievances redresse,
 Might grudge to heare so much as I have borne.

For,

And, had so difficult a Course to run,
 That, e're I could be heard I was undone.
 A place of Profit, or of Reputation,
 I never, hitherto, from any fought,
 Vntill my selfe thereto by invitation
 (From those whom it concern'd) I called thought.
 And, when I have a matter to be heard,
 I can enforce my selfe to little more,
 Than (after I my suit have once preferr'd)
 To wait for hearing, at the Counsell doore.
 Perhaps, when long unheeded I attend,
 I give remembrances that I am there ;
 Or, for dispatch, a word or two can spend :
 And, if I speed not, much I do not care.

By which blunt course, I past, with little fruit,
 Through many an honest *Cause*, and hopefull *Suit*.
 When long Attendance, no dispatch affords,
 My Passions, peradventure, overflow ;
 And, boyle up into those impatient words,
 Which more Corruption, than Discretion, show.
 And, then, they who, before, to do me right,
 Could find no leisure, straight at leisure be,
 To heare enough to do me a despight ;
 And, to my temper, that reduceth me.
 For, though they, with a mischief, send me home ;
 Yet, many good effects, thereout arise :
 Of *them*, and of my *self*, I, there, become
 A *Censurer* : and, studie to despise

Those Things, and those Affaires pertaining to me,
 Wherein, a Foole or Villaine, may undo me.
 I cannot, though my life it were to save,
 Sollicite, as I see most Suiters can ;
 And, rather than repulses I would have,
 Vse ev'rie means, almost, to ev'rie man.
 When I bring in a matter to be tri'd,
 I hope, that all my *Judges* will be just :

And,

And, (though, this way, much failing I have spide,)
 Till he deceives me, no man I distrust.
 To presse meer *strangers*, I, too modest am ;
Wise men, regard not much solicitation ;
 To urge my *Friends*, their friendship seemes to blame ;
 To Court a *Foole*, is my abomination :

And, favours to implore from persons evill,

To me appeares, a praying to the *Devill*.

This Inclination, as it keeps me poore,
 So, it preserves me out of many Snares :
 It makes my inward quiet much the more,
 When outwardly, my rest disturb'd appeares.
 And, therefore, when away I have been sent,
 With lesse then *nought*, when more then *all* was due,
 One puffe blew off, my greatest discontent ;
 And, e're I slept, I pleas'd, and merrie grew.

But, I of late, before I was aware,
 That Object of my Contemplation lost,
 Which teaches how affliction I should beare :

And, being with a sudden storm, then tost,

Opprest with wants, and with unkindnesse too,

It made me vex my *selfe*, as others do.

And, much adoe I had to keep my tongue
 From speaking out the murm'ings of my heart ;
 And wonder not, that, others, having wrong,
 Do sometime act an unbeseeming part :
 No marvell, though a wiser man then I,
 Was causelesly a *mad-man* term'd of late,
 By reason he had with impatiencie,

Oppos'd some grosse abusings of the State :

And, that, the wisdom of the *Holy Ghost*,

Hath said, *Oppression makes a wise man mad* :

For, though true wisdom never can be lost,

A fit of madnesse may be thereby had ;

And, so I think had I : and, so may you,

Who read me, being us'd as I am now.

For,

For, when I came abroad and saw the spight
Which had been done me : And, when done it was
How much contentment, and how much delight
The *Doers* took in what they brought to passe ;
Although I sleighted *them*, as foolish men,
Who had no sense, how I aveng'd might be,
Nor worth, to move my anger, or my pen)
Vnkindnesses, in others, troubled me.

And, though my service merit not so much
As an Acknowledgement (much lesse reward)
I thought, my love unto my Countrey such,
As might, at least, have purchas'd regard,

And friends enough, for me to have enjoy'd

More grace then he, that would have her destroy'd.

Which finding otherwise ; as one amaz'd,
I fate a while ; not well discerning whether
Griefe, *Shame*, or *Anger*, that demurrer caus'd
(Or all those passions mustred up together.)

But, when I call'd to minde how many years
The Brunts of opposition, and of scorne,
Indur'd I have, for what, to me, appears
To be the chiefeest work, for which I'm borne :
And, when I minded, that, nor *Peace*, nor *War*,
Prelaticall, nor *Presbyterian* daies,

Nor *youth*, nor *age*, to me propitious are ;
That *King* nor *People*, favour'd my essayes :

And, that nor *Friends*, nor *Foes*, nor *Wrong*, nor *Right*

Befriended me ; it broke my patience quite.

And being much distemper'd, thus my thoughts
Began to grumble, (having drawne together
A crew, of Riotous *distrusts* and *doubts*,
Which, in such cases, call forth one another)
Art thou (saide they to me) for all thy paines,
Thy losses, and adventures, thus rewarded ?
Is this, the *well-affected Parties* gaines ?
Are thus, our Vowes and Covenants rewarded ?

Have

Have we the tricks of *Hocus Pocus* learned
At our *Committees*? And, can some convey
A mischievous Designe, so undiscerned,
That, *Honestie* nor *Wit*, discover may
How impudently they abuse the *State*,
For private profit, or through private hate?
Was I, the first of those, who, where I dwelt,
To guard our *Liberties*, and save our *Larves*,
An uncompelled Contribution dealt?
And, who first there was armed for this Cause?
Was I, among the first, who did withstand
The secret plottings of Malignants, there?
And, Horse, and Foot, and Castle did command,
When fewer Friends, than Foes, about me were?
Was I, among the first, of whose estate
The furious Adversarie made a prey?
Did I expose my selfe unto their hate,
Who offered me, a fairer-seeming way;
Wherein appear'd, what chance soever came,
A likely means, to get a *saving-game*?
Have I, my life adventur'd often too,
Through much discouragement, and without pay?
Done everie thing my strength or wit could do,
To keep the Weak, from falling quite away?
To help confirme the Strong? To bring them home,
Who by Seducers have been led aside?
To make our *Newters*, Zelots to become?
And mark-out Foes, that, here, as friends abide?
Have I, with patience view'd my selfe bereft,
In Taxes and Free-quarterings, by our owne,
Of what to me, the plundering Foe had left?
And, suffred other Injuries unknowne
In publike? and (it may be) now conceal'd,
That, they more seasonably may be reveal'd?
Have I, upon the *Publike-Faith* reli'd,
And on the *Commons Order*, fairly granted,

Vntill

Vntill my Children might for bread have cri'd,
 If I my self, had private credit wanted ?
 Have I, to serue my Countrey, so engaged
 My Fortunes and my selfe, that, *Open Foes*
 Against me are implacably intraged,
 And, *Secret-Ones*, as virulent as those ?
 Have I, adventured, likewise, therewithall
 Hopes present, and in expectation too,
 Resolving, with this *Cause*, to stand and fall,
 And (though abus'd) my Dutie still to do ?
 Yea, thus have I resolv'd ? thus done ? thus borne ?

To be repaid with injuries and scorne ?
 Behold, *Malignancie* is growne so strong
 Within our *Quarters* ; and, hath so made voyd
 The *Publike Faith*, that, I am lately flung
 Quite out of that, which I, thereby, enjoy'd :
 And, it hath acted with such insolence,
 By colour of Authoritie abus'd,
 That, it proceeds to warlike violence ;
 And like a Foe, the Kingdoms-friend, hath us'd.
 Before I knew, that, any man appear'd
 Against me there, where I was overthrowne ;
 Before that I was called to be heard,
 Before my claime or answer, could be knowne ;

I was expell'd unjustly, from my right,
 With all the circumstances, of despight.
 For, He that hath been armed to bereave me,
 Of what by publike Order I possesse,
 And, wherewith (if good hopes do not deceive me)
 That, Order shall, ere long, me re-invest ;
 Seem'd not enough content that he so sped,
 Vnlesse by boasting of his Conquests too,
 The *Well-affected* he discouraged ;
 And, shew'd *Malignants*, what his Friends could do :
 Nor was it without much discouragement,
 To all the *Faithfull-Partie* thereabout ;

For,

For, when they saw my hopes had that event,
It made them partly feare, and partly doubt ;
Left he, who for the Publike most hath done,
May live, till he shall leaft be thought upon.
For, nothing was confiderable fhew'd,
In him, to whom I did perforce refigne ;
But, that his hands were in their blood imbrew'd,
For whose defence, I have adventur'd mine.
I, put on Armes, to ferve the Common-weale ;
And, for her fafety offred all I had :
He, raifed Forces, but to rob and fteale ;
And, to his pow'r, a fpoyle thereof he made.
Nor, came he hither, as hath been furmiz'd,
With fuch Repentance, as he ought to bring ;
But, to purfue a Stratagem, devis'd,
To have betray'd my perfon to the *King* :
Which not fucceeding, and, he finding friends
Among my Foes, purfued other ends.
For, Friends he found (as moft Malignants do)
So forward our Ill-willers to protect,
So pow'rfull, and, withall, fo cunning too,
Their ends, by faire pretences, to effect ;
That, though I were their neighbour, and their friend ;
Though my endeavours had been truly done,
To further that, whereto they love pretend ;
And, though before this *War*, I knew not one,
Whofe malice, in thofe parts, fufpect I mought ;
Nor any perfon, who fufpected me
To them injurious, in word, deed, or thought :
Yea, though, by Covenant, oblig'd they be
On my behalfe ; They, naytheleffe, did grow
Confed'rates with this *Stranger*, my knowne *Foe*.
Elfe, when they heard how firft the Plot was layd
For my furprifall ; where, it was begun ;
To whom, he meant I fhould have been betrayd ;
By whom, and how, and when it fhould be done,

Averr'd

Averr'd on oath, me thinks, in such a case
He should not, then, so suddenly, have found
So many fav'ring him, to my disgrace,
If all of them had at the heart been found.
Nor, would you think, if everie circumstance
Were fully told, that Charitie first drew
So many to afford him countenance,
Who was their Foe, if they to us were true ;
 And, who may thank the spite they bore to me,
 That, they, to him, so kind and friendly be.
And, on some likely Grounds, conceive I may
Those friends of his were they, who first convay'd
Those notions to him, which first shew'd the way,
How to my Foes I should have been betray'd.
For, from our Quarters, he so far, then, liv'd,
That, else, our Posture, and Affections, here,
He had not so well knowne, to have contriv'd
A plot, which did so feizable appeare.
And, when he came (as if his coming thither,
A blessing to the Conntrey had been thought)
To further his Designes, they joyn'd together ;
They strength'ned him, against me, what they mought :
 And published of me, to my disgrace,
 What neither done, nor spoke, nor purpos'd was.
And, that they with their *Grandeers* might comply,
My *Neighbours* turn'd about, I also find ;
They whom, in Peace, I alwaies lived by,
And, unto whom I never was unkind ;
Ev'n they, who true respect from me have had,
And, till this *War*, the like to me did show,
Are of my losses and disgraces glad,
And, to my causlesse wrong, befriend my Foe.
They mention me, when they together sit,
As if it hardly could allowed be,
That, of *Religion*, *Souldierie*, or *Wit*,
There appertained any share to me ;

H

And,

And ſpeak for truths, what they themſelves do know
 They may with ſafety ſweare, is nothing fo.
 My greateſt wrongs, and ſufferings, now, be there
 Where beſt I have deſerv'd : My greateſt ſcorne
 And diſreſpect, is in thoſe places, where
 My dwelling was ; and there where I was borne.
 They who are moſt obliged to befriend me,
 Have moſt abus'd my patience, and deſert ;
 They, who have made a *Covenant* to defend me,
 Have with my chiefeſt *haters* taken part.
 Yea, now, when my affronts are to the wrong
 Of *Publike-Juſtice* ; and, when my defence
 Vnto the *Publike-ſafety* doth belong,
 They have expos'd my well-known innocence,
 To his deſpight, 'gainſt whom, erewhile, I thought
 I needed not, protections to have fought.
 In ſome reſpects, their cruelties are more
 Then theirs, by whom my dwelling waſt was laid ;
 For, (though they rob'd my houſe, and left me poore)
 To bar reliefe, no ſpightfull part they plaid.
 But, theſe trod on me, when they ſaw me down ;
 And, leſt I ſhould finde pitie in diſtreſſe,
 A falſe report by them abroad was blowne,
 As if my well-knowne loſſes had been leſſe
 Then I can prove them ; For, I offer here
 That if my hindrances (well weigh'd) be found
 One mite below what I affirm'd they were ;
 For ev'rie ſhilling I will give a pound,
 If they will my true dammages defray
 When I have prov'd that true which they gain-ſay.
 Yet, ſome, to that intent, did late ſuborne
 The moſt defamed Varlets of the Shire
 To ſweare againſt me, and to be forſworne,
 By croſſing what they formerly did ſwear :
 To that intent, while our Committee ſate,
 The Kingdomes Foe, had leave in perſon, there,

To

To mannage witnesfes, as for the State,
And, them by leading questions to prepare,
For prooffe of what they falſly did ſuggeſt,
To my diſhonour: But, they could not bring
Their witnesfes, againſt me, to atteſt,
One culpable, or one materiall thing ;
Nor was it worth regarding if they had,
Confid'ring, of what perfons, choice they made.
For, one of thoſe, unto that village came
Where now he lives ; due puniſhment to ſhun,
Or, to eſcape a juſt deſerving ſhame,
For what he in another place had done.
He, now, in part by labour, part by prowling,
(With other courſes to his neighbours knowne,
As lawleſſe fiſhings, and unlawfull fowling)
And taking ſomewhat more then is his own,
Makes ſhift to live. Another of this *Pack*,
Was he, that ſhould have been the Inſtrument
Of my betraying, who like courſe doth take ;
And, lately, to avoid the puniſhment
Deſerved long, is married to a whore ;
With whom he lived like a knave before.
The third, a Labourer of evill fame,
Whom I five years together had imploy'd
(To keep his brats from ſtarving, him from ſhame,
And, that, he other miſchieves might avoid)
This *Beaſt*, when I was plundered by our Foes
Of what they found, made offer (for a ſum,
By him deſired) that he would diſcloſe
A parcell of my goods, then hidden from
Thoſe Vultures eyes ; who, readily agreed
To promiſe much : But, when the work was done,
And, this falſe Traitor came to aſke his meed,
Some blowes they gave, but, money gave him none ;
And, told him, hanging was the fitteſt pay
For him, that ſuch a maſter would betray.

The fourth of theſe, had been my ſervant too,
Whom (though he had deſerv'd publike ſhame
For doing more then honeſtie ſhould do)
I put away, without an open blame :
And, at that time his faultineſſe conceal'd,
Beauſe he ſeem'd religiously inclin'd ;
But, ſhortly after, other men beheld
Apparent prooſe of his diſ-honeſt mind.
For, in the night feloniously he broke
A Colonels Field-Waggon of our ſide
Then quartering at his Maſters ; and thence took
Some things of worth ; for which, he did abide
 Correſtion in the Bilboes, for a day,
 And after, by connivance, ran away.
Theſe were the witneſſes, which forth were fought
By ſome who for the Parliament pretend,
In hope their power, ſhould more effects have wrought
On thoſe choiſe Inſtruments to worke their end.
Theſe (whom I'll prove charactred thus to be
Without the leaſt addition of a lie)
Are they, whom now my foes, to ſcandall me,
Have rak'd out of the ditch of infamy.
Theſe, are encourag'd to deviſe and ſay
Of me their pleaſures : and to bring and carrie
What ever to my wrong convert they may,
Or to the profit of my adverſarie ;
 Whom, to the States diſhonour, they proteſt,
 And meerly, in diſpight of me, reſpect.
When informations, were againſt him laid,
And his reply required thereunto ;
From juſt reſtraint, his perſon they convaid,
Before cauſe ſhowne, or order ſo to do.
On his behalfe they have ſubſcribed hands,
Thereby deluding, wilfully, the *State* :
He had our ſoulderie at his commands,
To execute his pleaſure, and their hate.

And,

And, hath so far prevailed, that unlesse
The *mercie* of the State vouchsafe with speed
The sufferings of her servant to redresse,
And him, and his oppressors better heed ;
For ought he fees, his Countrey he may serve
With faithfulness ; and yet his household starve.
Why should my person from that place be driven,
In which I best know how to serve the State ?
Of what to me, by publike grace was given,
Why should I be depriv'd, by private hate ?
What knew they in him, whom they more befriended,
But that he was this Realms professed foe ?
Or why to do me wrong have they contended,
Except because I never will be so ?
They who were wont to gloze and fawne upon me,
When I was arm'd among them ; and while they
To their *Designes* were hopefull to have won me,
Now snuffe, and turn their nose another way.
And think, that they themselves now quite have freed,
From him, who mark'd and hindred their proceed.
For, that *Confed'racie* within those parts,
Where then I liv'd (and maugre whose intent
I there commanded) having rotten hearts
Unfaithfull, alwaies to the Parliament,
Perceiving me unlikelie to be made
Their Instrument ; and, that my presence, there,
(With such repute, and power as I then had)
Might marre their works, which they contriving were :
They so prevail'd, that from my *Garrison*
I was removed, if thence not betray'd :
(For many things succeeded thereupon,
Which made me think, that so it may be said)
And all our neigh'ring Countrey, ever since,
Hath dearly paid, for my removing thence.
When I was gone, a part of those arose
(Encourag'd by some other underhand)

And my estate, (as chiefeſt of their foes)
Firſt feiz'd ; and then, the place of my *Command*.
In which *forth-breaking*, ſome went on ſo far,
That, ever ſince, they open foes have been :
Some went as far as fooles, and cowards dare ;
And then flunk back, in hope they were not ſeen.
But, ſome of them ſo cunningly did act,
That, though they are as guilty as the reſt,
By circumſtances ; yet, by open fact
Their falſhood is not perfectly expreſt :

And, theſe by cunning, ſuch effects have wrought,
That knaves and fooles, our faithfull men are thought
Theſe, have a way invented how to arme
The dangerouſt *Malignants* of the Shire,
And, make men hope their Foes will do no harme,
Till ſheathed in their Cheſt their ſwords appeare.
Theſe, have a trick to make their neighbours dreame,
A double Taxe increaſeth not their coſt,
And, that though their deſignes have begger'd them,
Their wit, alone, ſav'd all from being loſt.
Theſe, have ſo laid their Scène, and acted ſo,
That, though we daily heare, and plainly ſee,
What courſe they bend, and what they mean to do,
(When all things to their purpoſe rip'ned be)

We ſtrive in vain their projects to prevent ;
And, gaine but miſchieves, for our good intent.
Nay, this new *Funto*, doth ſo ſtrong become,
By their conferring Offices and Places,
By adding-to, and by removing-from,
By ſecret-commendations, and diſgraces ;
And by deluding of a ſimple crew,
(Who, by theſe Polititians, may be brought
Their own perdition fiercely to purſue)
That, they have almoſt compaſt what they fought ;
And, they will gain the reſt, if not prevented ;
For, by their diligence, they have removed,

Vndone,

Vndone, discouraged, or discontented
Most men, whose faithfulness was most approved :
And, they, whose power, these cannot yet destroy,
Do act with small success, and little joy.
Had I conceiv'd, that, now it would have been,
As needfull as I find it, to collect
Such proofes of that which I have heard and seen
To prove their faithlesnesse whom I suspect,
Or know unfaithfull : that, I might have made
Such proofes to others, as I have whereby
To prove it to my selfe ; I should have had
Enough to make me able to untie
That knot of Vipers, which now to unknit
Is not so easie. But, my aime hath bin
To mend particulars, and bend my wit,
In generalls, alone, to strike at sin :
And, that hath rendred, now, my power the lesse,
The mischiefs of this Faction to suppress.
These, having long, and many severall wayes,
To root me from among them, tride their wit ;
And failed heretofore in their assayes,
At last, thus hapned to accomplish it.
Within that Village, where my Spoilers made
A prey of that estate which I possesse,
A Captain of the *Kings* a Chattle had,
With which, the *Parliament* did me invest.
He, is that person who protected was,
As I have here exprest : had they a thought,
By countenancing him, to bring to passe
Their purpose ; and have gained what they fought,
For, I, who serv'd my Countrey, thence am chas'd ;
And he that spoild it, in my room, is plac'd.
I grudge not *mercie* when it should be showne,
Nor is my heart so churlishly inclin'd,
As not to spare, a portion of mine owne,
Where, Objects fit for mercy, I shall find,

H 4

But,

But, when I see my selfe ungently us'd,
Those favour'd, who my life would have betray'd,
Authoritie deluded and abus'd,
And plots to ruine, and disgrace me, laid ;
I cannot think it *Patience* to be mute,
In such a case ; or, that with charitie,
Or with a manly prudence it can suit,
To passe, at all times, such abuses by :

Or, that we may not, justly, on our foes
Repaire what in this lawfull war we lose.
Why should it grudged be, that by the *Sword*,
We, by the *Sword*, our losses repoffesse ?
Why should our *Partie* to their friends afford
Lesse favour, then to those that merit lesse ?
So well deserving, wherefore should he seem
Who put the State to hazzard, and to cost
That all his great estate he should redeem
For lesse, then at one skirmish I have lost ?
Of those relieves, why should I be defeated,
Which do, by right and grace, to me belong ?
Thereof, why should I be dispoil'd and cheated,
Both to the *States* dishonour, and my wrong ?

And, wherefore should I not expect, and have
A confirmation, of what once they gave ?
For, who will in our Senators confide,
Or prize their *Orders* which are made by them,
If they permit them to be vilifi'd ?
And, their *Ioynt-Votes*, loose *Members* to contemne ?
To say, they heeded not what things they granted,
So prudent an Assembly, mis-became ;
To say, they power to make it good, have wanted,
Would wrong their power, and bring us all to shame :
And, to affirme that they regardlesse are
To vindicate their grant, for his relief,
Who to advantage them, his life could spare,
Were to averre, what merits no belief.

How

How comes it then, that, I disfighths have born ?
 And that their favours, now from me, are torn ?
 Why hath it openlie, by some, been spoke
 Ere question put, or anie vote made known,
 That, there is an intention to revoke
 What by the *Commons*, was on me bestowed ?
 How dared he (who rather should uphold
 The *Commons* lawfull Right in what he may)
 How dared he (affoon as it was told
 By whom I claim'd) in sleighting wife to say,
'Twas but the Commons Order ? as if that
 Were not an Act sufficient to confer,
 For my *Recruit*, the personall estate
 Of any trait'rous Rebell-Commoner ;
 Vntill a time return, in which, men may
 Have Justice done them, in a legall way.
 Why are false rumours rais'd and entertain'd,
 As if I manie thousand pounds had got ;
 Whereas, of hind'rances by me sustain'd,
 To me, the tenth as yet returneth not ?
 How comes it, that attendance, nigh two yeare
 Procureth me (although my wants be great)
 No pennie of two thousand pounds arreare ?
 Nor an imploiment, that affords me meat ?
 Why speed I thus ? And wherefore, notwithstanding
 The remnant of my ruines forth I laid,
 Thereby to keep my souldiers from disbanding,
 Is nothing, in requitall, yet, repaid,
 But sleights, and slanders ? yea, though use I pay
 For manie hundreds of it, to this day ?
 Indeed, my house G O D hath refurnished ;
 And, of his Love, to give me outward shoves,
 Hath cloath'd my Bodie, and my Table spread,
 As well in spite, as prefence of my Foes.
 Yet, when I shall account how I have liv'd ;
 Of what I have been hindred, since these wars ;

How

How, much was loft ; how little is receiv'd ;
 How, my ſucceſſive-wants ſupplied are :
 How, my engagements ev'rie day encrease,
 How deſtitute, my Wife and Children be,
 Of outward Portions ; and, how mercileſſe
 This world, hath all my life time, been to me :

They, who their favours, have on me beſtow'd,

Shall find no cauſe to grudge the Mercie ſhow'd.

And though (as ſome conceive) I had obtained
 A full repaire, and therewith ſomewhat more
 Than my bare loſſes ? what, had I then gained,
 Reſpectiſt all my damage heretofore ?

Againſt thoſe Traytours to the *Common-Good*,

Who, now, apparent Enemies are found,

Nigh thirtie yeares, a Combate I have ſtood :

So long ago, I to theſe Iles did found

A warning Trumpet. So long have I borne

The frownes and furie of the wanton *Court*,

The *Prelates* malice, the deſpitefull ſcorne

Of wealthy Fooles, and of the vulgar ſort.

Yea, though I know a path applauded more,

I took the courſe, I knew, would keep me poore.

And, why ſhould any man be diſcontent,

That for my damages, and ſervice then,

My charges, paines, and cloſe imprifonment,

I, now have bread, and clothes, like other men ?

Why is a triſle thought too much for me ?

When, one ſleight Officer can in a yeare,

Cheat up a Sum, that ſhall ſufficient be,

To pay my damages, and my Arreare ?

Why, grievous doth it ſeeme, that, out of that,

Which was by him poſſeſſed, who compli'd

With thoſe, who robbed me of my eſtate,

A part of my great loſſe ſhould be ſuppli'd ?

He having ſpoyl'd my Friends of ten times more,

Than, ten times that ſmall part, he ſhould reſtore.

Since

Since, we for Traytours, and for Cut-throats, here,
(And for their wives, and their malignant brood)
Provisions make, when Converts they appeare ;
Why should there not, of raiment, and of food,
For us, our Wives, and Children, some supplies
Be likewise made ? yea, since they were the Cause,
That, on our backs, the work so heavie lies,
Of holding up our *Liberties*, and *Lawes* ?
Why are we poorly cloth'd, while they are brave,
By whose unfaithfulnesse we are undone ?
While we want bread, why should they fulnesse have,
By whom, these wars and troubles were begun ?

And, till a Restauration may be had,

Of what we lost, why should they rich be made ?

Since by our Adverse partie, our estate
Is given and possessed : Since we are
Assured of their everlasting hate,
So long as we have either peace, or war,
Or Being in this life : yea, since our Cause
Is knowne unto us, to be just, and right ;
Since for our Conscience, Liberties, and Lawes,
Against oppressing Tyrants we do fight :
Since to avenge the Saints, we do oppose,
Not meerly Cananites, whom for their sin,
The Land would vomit forth ; but, also those,
Who without cause, this war did first begin :

Why should we not out of their Barnes be fed,

By whom we have been robbed of our bread ?

Nay, since our Charitie doth portions give,
To feed their wives and children, while among
Our Adversaries, in that course, they live,
Which this unhappie *Warfare* doth prolong,
Why should not we and ours, as well as they,
Be cared for ? since with a willing heart,
We bore the heat and burthen of the day,
And, from our duties, mean not to depart ?

Why

Why is our equitie, and our discretion
So small, that till our losses be repai'd,
We suffer for a trifling composition,
Their whole estates, by them to be enjoy'd ?
And, their full freedome, who, for ought we know,
Are here, but Spies, or Agents for the Foe ?
He, whom, that true Repentance bringeth home,
Which makes a reall Convert to the *State*,
Not for his Lands, but Conscience sake doth come ;
And, such an one, if we reintegrate,
When, of his penitence good proofes appeare ;
Of Charitie, both to our selves and them,
An honourable Evidence it were,
Which no man should repine at, or condemne.
But, when we unadvisedly shall part
With large *Possessions*, for a *Person*, which
Brings to us, neither *wit*, nor *honest heart*,
Nor *Pow'r*, nor any thing to make us rich,
But poorer ; and, it may be weaker too,
How reasonlesse, is then the thing we do ?
When we receive to *Mercie*, those who seek
No more, but how they their estates may save ;
To compasse by that match, what are we like,
But an estate to lose, and find a knave ?
They, strength receiving, from our false-ones, here,
Restrengthen them ; and are so knit together,
That, we who to this *Cause* most faithfull were,
Are much disabled by their coming hither.
And, what advantage had we lost, I pray,
If of those few, who reconciled seeme,
None had return'd ? what lost we, if you weigh,
How uselesse to that partie they did seeme,
From whom they came (while they continued there ?)
And, what they are to us now they are here ?
Who shall at last our private losse repay,
If this course hold ? who shall the charge sustaine

Of

Of all our future detriments, but they,
 Who of the cost already do complaine ?
 Why should a perjur'd *Commoner*, or *Lord*,
 (Who, peradventure, did but stay behind,
 That some advantages it might afford,
 To those departed) suffred be to blind
 The *Publike Eye*, in favour of our Foes ?
 Defraud the State ? And in our competitions
 Sleight, and affront us, for the sake of those,
 Who wilfully endeavour'd our perditions ?

And, only, come (for ought yet knowne unto us)
 That, at our cost, they safely may undo us ?
 When of my goods, the Foe had me dispoil'd,
 (For doing faithfull service) and when I,
 To seek an habitation was compell'd,
 And had provided for my Family,
 By publike *Order* ; why neglected so
 Was I, and mine ? That (knowing not else where
 My wife with her big belly to bestow)
 I was displac'd, and forc'd to labour there,
 Where desolation dwelt ? And, in that place,
 Why was the wife of him that plund'red me
 There settled ? why, to my disgrace,
 Must I the second time removed be,

And made a Shuttle-cock, or Tennis-ball,
 For ev'rie Foole and Knave to play withall ?
 As I have hope to live, and see an end
 Of these Distractions ; and, as ere I die,
 I hope to see our greatest Foe our Friend,
 (Which are my Hopes, though yet I know not why)
 Vnlesse the Civill Justice shall ere long,
 Restore my Right ; If all the braines I have,
 Can in a martiall Posture make me strong,
 My *Tameness*, shall no longer me inflave.
 But, what the *Commons* pleased to afford
 (My losses in their Service, to repay)

Ile repoffesse, and fettle by the Sword,
 Or, in that place, my bones I meane to lay.
 No run-away *Commander* of the Kings,
 Shall baffle me, although unto his aid,
 A Troop of those *Committee*-men he brings,
 By whom the best affected are betrai'd ;

But, I will make it knowne, if urg'd thereto,

I dare do that, none think I dare to do.

My heart thus murmur'd : And, I know not well,
 To what it would have stirr'd me ; for, my blood
 Began to boile, my veines began to swell,
 And, in mine eyes, a flaming furie stood.
 But, ere this great distemper, to it height
 Was raised up ; I felt into my breast
 Another *Spirit* entring, which made sleight
 Of all, which in this rapture was exprest.
 With many secret checks my heart it strooke,
 (Which no man but my selfe do much concerne)
 Out of my soule repining thoughts it shooke,
 It taught me my great failings to discern ;

And, then, the V O I C E late heard, did thus begin,

To speak againe unto me, from within.

Impatient, foolish, and forgetfull man,
 If, now, thou hadst been left to thy career,
 To what conclusions had thy folly ran ?
 And, what wouldst thou have made thy selfe appear ?
 These are, indeed, such musings as the times
 Are busied in. This, is the common note ;
 Thus go the Citie, and the Countrey chimes ;
 And, this, without book, now, most men have got.
 Your private wrongs, and injuries are minded,
 With such a partiall, and self-seeking heart ;
 That, in all publike matters, most are blinded,
 And, act a carelesse, or a faithlesse part.

Yea, so much after private ends men run,

That little publike service can be done.

In

In such a blustering tone, thou here hadst shew'd
Thy private wrongs, as if thy passion meant,
By furie, some short passage to have hew'd,
Through all Opposers, to thine owne content.
This will not be the *Way*, to break afunder
The Lincks of Tyrannie. Among you, be
So many formes of lightning, and of thunder,
Already raised, that no Coast is free.

The calmest tempers, and the sobrest wit,
The self-denying, and the suffering hearts ;
The *Worke*, the *Time*, the *Place*, now best besit :
And, if by these, you play not forth your parts,

The Tragedies, now acting on your stage,
Prolong'd will be, with an encreasing rage.

In ev'rie *Publike Work* (as here thou doest)
Each one, some way or other, still contrives
How, thereinto he that Designe may thrust,
Whereby, his private Trade he forward drives.

Yet, these your failings, *Providence Divine*
Employeth, oft, to further his intent,
And, shall by this Digression now of thine,
Make better use, than thy corruption meant.

For, thereby both to others, and to thee,
Occasion will be offer'd, to discover
Some Observations, which will helpfull be,
Your *Wits*, your *Peace*, and patience to recover.

Oh ! how can praises due to him be sung,

Who, thus, extracts you gold out of your dung !
By this thy giddie Rage, and blunt relating
A branch of thy oppressions, wise men may
Perceive on what their hearts are ruminating,
Who twice as much have borne, yet lesse can say.
And, thence, perhaps, their wisdom will collect,
What may succeed, unlesse their care prevents
The likely consequence, and ill effect
Of Foes prevailings, and Friends discontents ;

From

From thence, it may be, they some hints will take,
To mark proceedings better than they did ;
And, for the publike safetie, notice take
Of Snakes, which underneath faire flowers lye hid.

Thus, otherwhile, the failings of a *Foole*,

By Providence, may set the *Wife* to schoole.

But, why wert thou enrag'd ? what wantest thou,
That, with impatiencie, thou dost repine ?
What Peere, or Prince, in all these Ilands now,
Enjoyes a Fortune that surpassest thine ?
Hast thou not bread, and cloaths enough, and more
Than for the present day may well suffice ?
And, by that *Friend*, who kept thee heretofore,
Assurance (for the future) of supplies ?
Hast thou not had a Promise of Protection,
In all thy waies ; assuring thee, that neither
The Rage of *War*, of *Famine*, or *Infection*,
Nor, all those joyned in one Plague together,

Shall do thee harme, if thou in him confide,

Whose aid to no Beleever is deni'd.

Why shouldst thou feare, though thy estate is gone,
(And Mercie fled) that thou, or thine, may want ?
Who know'st, man liveth not by bread alone,
And, where, for asking, all things may be had ?
What need'st thou care, though they at last deceive thee,
On whom thou didst repose an ample trust ;
Who hast an able Friend, that will not leave thee,
Though all hopes else were buried in the dust ?
Why shouldst thou vex, to see Oppressours flourish,
That hast beheld so many, in thy daies,
Arise from nothing, and to nothing perish ?
And that the Part which ev'rie Tyrant plaies,

How gloriously soever he ascends,

In certaine shame, and sudden ruine ends ?

Wouldst thou be rich ? what riches canst thou find
Of greater worth, than truly to enjoy,

At

At such a time as this, a settled mind,
 And such a state, as no man can destroy ?
 Some thousands, who but few weeks past could say,
 That their Revenues, and their Incomes, were
 Enough to furnish them, for ev'rie day,
 With more than thine affordeth for a yeare ;
 Have nothing left them now. Why striv'st thou then,
 To seek a certaintie, where can be none ?
 To catch at that which flies from other men ?
 To save thy selfe, when all is overthrowne ?

And (knowing what thou knowest) to desire

To take a house, where all the Towne's on fire ?
 Wouldst thou be honourable ? where is he,
 That by the Bodily, or Ghostly Line,
 Derives his Being by a Pedigree,
 That ancients, or nobler is, than thine ?
 What more heroicall can be atchiev'd,
 Than, what no King can give, or take away ?
 And by the King of Kings to be receiv'd
 Into that *Order*, whose true *Badge*, none may
 So much as know, but he that weares the same,
 And was twice borne ? What honour is so great,
 As his, whom Povertie, Reproach, and Blame,
 Still more ennobles ? And, who doth beget

His honours out of those, who most contemne

His Reputation ; and, in spite of them ?

Thou hast been taught ; and, thou dost seeme to know
 This Path to *Honour* ; and yet taken art,
 With such vaine Bubbles, as from fancie flow :
 And, whereon, ev'rie worldling sets his heart.
 Cannot thy contemplations thee enable,
 To let the simple people dote upon
 Their Hobby-horse, their Fooles Cap, and their Bable,
 Because thy Fortune will afford thee none ?
 Canst thou not passe, except a stone thou throw
 At ev'rie Cur that bawles ? Nor, yet, forbear

I

Impatient

Impatient, for those vanities, to grow,
Whose emptinesse to thee discover'd are ?

For shame, let more conformity be shewn,
In practice, unto that which thou hast known.
Who can expect (when they shall see or hear,
With what distemper thou hast here exprest
Thy private wrongs) that other men should bear
Their sufferings well, when they are so oppress'd ?
If thou who know'st, what comforts do attend
A calme, and patient bearing of the Crosse,
What blessing crownes the *Meek mans* latter end,
And with what riches G O D repaies his losse ;
Art so inrag'd ; no marvell, if nigh mad
Some others grow, who are as greatly pain'd,
And want th'experiments which thou hast had,
Whereby the wrongs may better be sustain'd.

Is this the power ? is this the strength of him,
Who, somtimes, thinks he could the world contemn ?
Is this a time for thee, who hast made shew
Of better hopes, to scramble, with the Boyes,
For Nuts and Apples ? wilt thou strugge now,
With *Fooles* and *Slaves*, for bables and for toyes ?
Contend thou not with *Children*, in their play ;
Nor strive thou their vaine longings to possesse :
From *Micah* take thou not his *Gods* away,
Lest they may bring thee to unhappinesse.
Endeavour what is comly to be done,
To reap the profit, which to thee belongs.
Vse prudent meanes *Oppressors* pawes to shun ;
Or, to remove, or mitigate thy wrongs :

And, to that purpose, having done thy best,
Be patient, and to God commit the rest.
And, to preserve this temper, warie be
(Above all other times) when their despiht
And envie shall be exercis'd on thee,
Who think, the *Publike-Trust* belongs, of right,

To

To so much by the yeare : These, have so long
 Inslav'd the people ; that themselves disgrac'd
 They do conceive, if, to do right or wrong,
 Inferiours, in Authority be plac'd :
 And, these have lately censur'd it unfit,
 That, with so reverend a thing, as *Wealth*,
 Such strangers, now, as *Honesty*, and *Wit*,
 Should called be, to serve the *Common-wealth*,
 Or lend a helping hand, to save, what they
 Have took a course to ruine, many a day.
 These, value men, according to the Rent
 Their Fathers left them : and, these cannot brook
 Without vexation, and much discontent,
 That, notice should of other worth be took.
 And, therefore, if it must be as these will ;
 If your besotted people have a minde
 To be oppress'd, to be fooled, still,
 And, to be kept, perpetually blinde ;
 Straine not thy selfe, to helpe unlade an *Affe*
 That loves his burden ; nor, his drivers trouble ;
 But, let them, and their filly creature passe,
 Till they have made their scornes and mischiefs double.
 For, he that meddles with them, nothing gains,
 But kicks, and evill language, for his pains.
 Cast quite behind thee, what of their despite,
 Or injuries, to thee, hath been reported :
 Their open hate, with secret love requite ;
 For evill, let not evill be retorted.
 Fret not thy self, although thou see them jeer,
 And Thee, and thy Authority deride :
 For, most, to whom their envy shall appear,
 Will laugh to scorne, their folly, and their pride.
 And, as thou foughtst it not, nor dost, yet, know,
 By whom, that seeming-honour was confer'd ;
 So, whether thou continued be, or no,
 In thy imployments, give it no regard :

For, thou shalt sit ere long, above their hate,
 And, their Commiſſions ſhall be out of date.
 While thou remain'ſt amongſt them, do thy beſt
 To ſide with innocence ; and do not there
 Of wicked prophanations make a jeſt ;
 Curſe thoſe that curſe ; or ſwear at thoſe that ſwear.
 Abuſe not thy Authoritie or Place
 To favour knaves, or put good men to ſorrow :
 Plead not for law, this day in one mans caſe,
 What, for another, ſhall be none to morrow.
 Uſe not thy power, thy neighbours to enſlave,
 As manie do who bettet things pretend,
 And, when thou chargeſt others, care to have
 That they againſt their Oathes do not offend,
 Take heed, thou mak'ſt more conſcience of thine own
 Then others of their oathes, have lately ſhowne.
 For, ſome of thoſe, who fluently can preach
 Vpon the *Bench*, as tho (if need had bin)
 They could the *Parſon of the Pariſh* teach
 To do his dutie in reprov'g ſin :
 Even ſome of thoſe, at that time countenance
 Known Malefact'ors, there, indicted for
 Crimes then in charge : and, ſhameleſſly advance
 In *practice*, what in words, they do abhorre.
 When there, they have inveighed at abuſes,
 Occaſion'd by permitting an exceſſe
 Of licenc'd and unlicen'd tipling-houſes,
 (And their ſuppreſſion, urg'd with earneſtneſſe ;
 (Inftead of what they would appear to do)
 They ſeem to put downe one, and ſet up two.
 Theſe are not pleas'd, that an obſerving-eye
 Is plac'd among them. And, perhaps, to prove
 Thy patience, theſe, their power ere long will trie :
 But, *Thee* to no diſtemper let it move.
 This, is a time of ſuffring : and, though men
 Are inſtruments each other to correct,

Yet,

Yet, GOD, himfelfe employes them. Suffer, then,
 Without repining, what he fhall inflict.
 Although thy foes opprefse, and friends forfake thee,
 Let no ill tydings make thy heart affraid,
 From thy first principles, let nothing shake thee,
 What ere againft thee, fhall be done or faid :

But, further what to *Publike-peace* belongs,
 And leave thou unto GOD, thy private wrongs.
 For, though it may be granted, that, if here
 Thou fhould'ft illuftrate all things which concern
 Thy ufages (but onely in that Shire
 Where thou haft liv'd) thy Readers might difcern
 In what condition manie others are
 Who truly, ferve the *Publike* : yet, take heed
 Left following thine own fuffrings over-far
 May tedioufneffe, or sleighting of them breed.
 Be watchfull too ; left by much mufing on
 Thy personall affronts, a felfe-refpect
 May caufe mif-cenfures to be caft upon
 The Publike Juftice, to her dif-refpect.
 For men opprest, and griev'd in an extreme,
 Look, not alone with fullenneffe, upon
 Thofe Parties that are thought to injure them,
 And on their own oppreffions, as if none

Had borne the like ; but, alfo, as if cleare
 They from all blame, in all their fuffrings, were.
 And, in a publike Grievance, fcarce a man
 Among a thoufand, fearcheth out thofe things
 Which mif-befall, fo farre as they began,
 To find the Fountaines, whence the mifchief fprings.
 Moft men (and thou among the reft for one)
 Can fpie out many others, much to blame,
 But, few men heed what they themfelves have done,
 Whereby the *Plague* fo generall became.
 And, whence foev'r it comes, the *Male-content*
 Though in the Perfons he the caufe may find,

Fomes out his venome on the *Government*,
And, to a *change* is presently inclin'd.

Whereas, the mischief, still, the same will be
Vntill there be a change in such as He.
Ev'n some of you, (and manie is that some)
Who to the skies, this *Parliament* have rais'd,
With whom, it was almost a GOD become,
And such, as never could enough be prais'd.
This *Parliament*, in whose defence you stand
Till all your pretious things, are well nigh wasted,
Till *warre*, hath marched quite through all the land,
Till bitterneffe, in all your sweets is tasted ;
Till into pieces, Families are torne,
Vntill with blood, your wayes, and streets do run,
Till Towns, and Towers, and Temples down are borne,
Till Prince and Peasant, are almost undone ;

Till Famine, too, beginneth to appeare,
Which in long *Warfares*, bringeth up the reare.
This *Parliament*, for which you suffer so,
And for whose preservation beare you would
Ten times as much, might you before-hand know,
What, (if it prosper'd not) ensue there should ;
Ev'n to this Parliament, so highly priz'd,
You in your former love are growing slack.
This your *Diana*, is by some despis'd :
Of your Distractions, her the cause you make.
On her, you laid the burthen and the blame,
(As if due care she wanted, or fore-sight)
When disadvantage, or dishonour came
By ill successe in counsell, or in fight ;
And murmured, as if your hearts had said,
That, by your Parliament, you were betray'd.
Such is your folly, (madnesse I might say)
That, some among you, so your selves expresse
As if you thought it much advantage may
The *Publike Cause*, to bring her faithfulnessse,

Or

Or prudence into question : For, you heare,
Collect, report, and have disperfed, fo,
All scandalls, and dif-trufts, which malice reare ;
And, daily give fuch credence thereunto,
That, you (who feeme to be unfained Friends
Vnto this *Parliament*) have, thereby, done
Thofe mischieves to it, which the Foe intends ;
And will destroy it, if this courfe you run :
 Yea, this your folly, will more weaken it
 Then all your cunning Adverfaries wit.
For, this imprudencie will by degrees
Your bones unfinnew, and your joynts untie :
By this, you both their hands and hearts will leefe,
Who, in your Quarrell, vow'd to live and die.
What Devill then hath tempted you, in this,
To fin againft your foules ? and, blinds you fo
That, you obferve not whose design it is
Which you now further, and whose work you do ?
The honour of that *Senate*, is the power,
And life thereof ; and, on the life of that,
Dependeth ev'ry Priviledge of your,
Belonging to your temporall eftate ;
 And, peradventure, fome way doth extend,
 That *being*, to concern, which hath no end.
It is your duty, therefore to difcerne
And labour the defence of that which may
Your *being*, and *well-being* fo concerne :
And, to that purpose, there is much to fay,
For, though it be your strongest *Creature-guard*
Against Oppreffors ; yet, you can expect
No fafer Tutelage to be confer'd
Thereby, then what a Creature may effect.
It labours your protection ; but, alas !
The worke is great, and through much opposition,
And manie difficulties, they muft paffe,
To bring this Land, into a fafe condition.

For to restore you to your peace agen,
'Tis now, a work for GOD, and not for men.
You heed their failings ; but, you heed not yet
(Nor fullie can conceive) how hard a worke
They have to do, nor how they are beset
With enemies ; nor what obstructions lurke
In these proceedings, which make shew to be
Without a rub, to them who stand aaloof,
And have not opportunitie to see
What stops may rise, before they come to proove.
Their own infirmities, as they are men
(And which you ought to wink at) may perchance
In this great enterprize, be now, and then,
Occasions of no little hinderance :

For, who but GOD, alone, can perfect be ?

Or, who is fit for such a work, but he ?
The haynous sins, and manie obdurations,
Of that great Bodie, whom they represent,
And of those froward, and divided Nations,
Which are concerned in their Government,
Give being unto many sev'ral things,
And actions, whence, oft-times, an accident
Unlooked for ; or some hid mischiefe springs,
Which humane policie cannot prevent.
When *Israel* sinneth, *Benjamin* that hath
A wicked cause, their Brethren down shall smite,
To expiate the just avengers wrath,
Before the cause prevails, that is upright :

Whilst in the camp an *Achan* doth remain,

These *Counsell*, and your Souldiers *fight*, in vain.
Though *Moses* govern'd you, though *Josuah* were
Call'd up to be your Armies Generall ;
And *Davids* Worthies now revived, here,
To be your Colonells, events would fall
Below your hopes, whilst unrepented sin
Is, wilfully, conniv'd at : For, that, made

Your

Your Parliaments unprofprous ; that, hath been
Chiefe cause of all their failings they have had.
And, then, beside this hindrance, and this bar
To their succeffe, they have a powerfull foe
Opposing them as well by force of war,
As by what fraud and tyrannie can do :

And, that their Faith and stoutnesse may appear,
A muster of their foes I give you here.
Their *Generall in chiefe* is ANTICHRIST,
And, he the main *Battalia*, now, commands :
Which, of those armed *Locusts* doth consist
On whose Activitie his Empire stands.
Lieutenant-Generall, is he that strives
A conquest of your Liberties to make ;
And counts it one of his *Prerogatives*,
As he shall please, your goods, to give and take.
He leads the *Van* ; in which, with him appears
Those *Princes*, and those *Nobles*, who still are,
And were at first, the wicked Councillers,
Who did encourage him unto this war ;

And he of broken Courtiers, up hath made
(And of some beggar'd Lords) all this *Brigade*.
The *Major-Generall*, (who bringeth on,
The right wing of this Armie) is the *Prince*
Of *broken-fortunes* ; who still falls upon
The Carriages, and Baggage, that from thence
He may recruit. His ragged Regiments
(Beside those lousie, and those tatter'd fellows
Late prest for him, out of Beggars Rents,
And freed from the prisons, and the gallows)
Were patch'd up, out of *Bankrupts*, *cast-Commanders*,
Cashier'd Bandettees, *Fellowes of the pot*,
Debauched Players, *Tapsters*, *Gamesters*, *Panders*,
With such, as in a drunken fit were got

To beare them companie. And, these are they
Who first made *plunder* seem a lawfull prey.

The

The *left wing*, by *Pope* would be, ordered is ;
A stately *Prelate*, and one, for whose sake,
(Though he the *Triple-crown* is like to misse)
The war, now rais'd, did first beginning take.
He, heads a Partie of as desp'rate mates,
As e're drew sword : and, manie of them be
Both disciplin'd to make *Affasimates*,
And readie for it, when their time they see.
Among these, march some prudent-seeming men,
Some, that, more honestie then wealth do want :
Some wittie fellowes ; but, not one for ten
Of those, that are extreamlie ignorant ;
 The openly prophane, the closelie vitious,
 The Papists, Atheists, and the Superstitious.
The *Rear* is brought up by a *Libertine*,
That is for anie Doctrin or opinion :
For any Government or Discipline,
For Protestant, for Brownist, for Arminian,
Or, anie thing he pleases. And, he gives
This libertie (so far as they are able
To make it good) to all, whom he receives
Into his Troopes ; which are innumerable :
For, all that would their wicked lusts fulfill,
All they, who *Law*, and *Order* do contemn ;
All they, that are ambitious of their will,
Ev'n all of these, unite themselves to him :
 And, in his quarters, manie women too
 Are found, who, not a little mischiefe do.
These Forces, both asunder and united,
Have so obstructed, and so manie waies,
This Parliament opposed, and dispirited,
In all their consultations, and affaires ;
They have by sleight of wit, by strength of hand,
By Treacheries, by Treaties, and by Spies
Abroad, and here at home ; by Sea, and Land,
By Protestations, Promises, and Lies,

And

And, by a thousand other tricks, beside,
Pursu'd such meanes and courtes to distract,
Affright, discourage, weaken, or divide,
And, frustrate what they shall advise or act ;
That, 'tis no wonder you have sped no better,
But, rather, that the mischieves are no greater.
For, if beside the disadvantages
Which have occurred to this Parliament,
(By open enemies) you now shall please
To take true notice of the detriment
Sustain'd by them, who seeme no adversaries ;
Or them, who friend-like in your Quarters live ;
Whose hand, at once, both fire and water carries ;
And, mean worst actions, when best words they give :
If you shall heed, how they have cheated bin
With honest shoves, and outward pietie,
When there was little, or nought else, within
But rotten falsehood, and hypocrisie,

You would not murmur, as if you had thought,
This Parliament had failed you in ought.

Nay, you their power and prudence would extoll,
Or *his* great *wisdome*, rather, and his power,
Whose mercies are exceeding wonderfull,
That, quite you were not ruin'd, ere this houre :
And, marvaile that your *Senate* could subsist
Another day ; if trulie you did know
How manie moneths, a dang'rous Vipers-nest,
Did in the verie bosome of it grow ;
Or, if you had a perspective, to see
What Engines are still moving to unfix them ;
VVhat failings, yet, in their own Members be,
VVhat foolings, in their fav'rites, to perplex them,

And, what a *New Division* now they run,

Vnthought on, when this *Parliament* begun.

For, that divided Clergie, out of whom
(As thou fore-saw'ft, and didst, long since, fore-shew)

The

The present Plagues upon these Lands are come,
(And by whose factions they will endlesse grow,
If not prevented) have betwixt them got
Another *Quarrell*, and another *Creature*,
Of which, the world abroad yet heareth not ;
And which, till now, among the things of Nature
Had not a *Being*. Nay, it hath not yet,
So true a Being (though it hath a *name*)
That any man may so discover it,
As truly to expresse, or know the same.

For, 'tis not what it *was* ; nor will it stay
To be to *morrow*, what it is to *day*.

It is indeed a *Thing*, which neither had,
Nor shall, nor can have any certaine shape ;
A thing, in making still, but never made,
A Card drawne out of some *Vtopian-Map*,
To make your Pilots steere they know not whither,
Till they arrive at the *Antipodes*
To saving Truth ; or, else be carried thither
By many changing winds, on moving Seas,
Where they shall split upon the rockie shores
Of Heresie ; or suffer shipwrack there,
Where melancholy Desperation rores ;
Or else, into those Creeks be driven, where
They moored lye in dull *Securitie*,
Or, land upon a Carnall *Libertie*.

Your Linfie-woolfie Faction (not appearing
So Jesuited as they are) made use
Of *Simon Magus* (a bewitching hearing)
And, by that *Sorcerer*, did late infuse
This fancie, and it hath occasioned
Such difference in Opinions, and so rent
Men from each other, that the same hath bred
Obstructions, which disturb the Parliament,
In their proceedings. Yet, your enemy,
By whom this late unlooked for Offence

First

First came, shall not effect his end thereby.
But, *they who are to be approv'd*, shall thence
Draw Observations, and a pious use
Of meanes unthought on, which will Good produce.
For, at the present, though Offence be given,
And, men of *Belial*, by *Deceiving-lights*,
Have, to their pow'r, endeavour'd and striven,
To work their ends, by cheating of your sights,
With false appearances, and shewes of *Good* ;
And, though right pious men, who see faire showes,
And, have not yet their purpose understood,
Do, for a little while adhere to those ;
Yet, when (by triall, and assisting-Grace)
The bottome of it, fully is discern'd,
The work desired shall be brought to passe :
Yea, by this wrangling, somewhat shall be learn'd,
To bring a prudent *Reformation* in,
And make it purer than it would have bin.
The *Publike Peace*, then, interrupt you not,
Nor vex your private spirits, to promote
Those *Fancies*, which Distemp'rature begot,
And will, at last, not worth your owning prove.
Let not *Demetrius*, to maintaine his trade,
Make up-roares in the Land ; as if more care
Were of his *Occupation* to be had,
Than, of those things, which of most value are,
But, let *Discretion* teach you to appease
Tumultuous spirits, by some sweet allay ;
Which, peradventure, shall prevaile with these.
Not only, to give eare to what you say ;
But, also, for the *Truth*, to be ere long,
As zealous as they were, to do it wrong.
So foolish be not, as to shut your eyes,
Or stop your eares, from all that seemeth new ;
Or, all things, as new fangles, to despise,
Which, at first sight, seeme uselesse, or untrue.

So

So furious be not, as to profecute,
 With an uncharitable profecution,
 All thofe who (in opinion) fhall not fuit
 With *Disciplines*, of your own Conftitution.
 Nor, be fo mad, as, wholly, to deface
 All Superftructures, on the true *Foundation*,
 Which are not uniforme, to that which was ;
 Or, that which fhall be fetled in this *Nation*.

For, to avoid great inconveniences,

Wife-men will beare with inconformities.

Thofe *Doctrines*, that make void the *Morall-Law* ;
 Thofe, that the Fundamentalls do infringe
 Of *faving-faith* : Thofe, that mens hearts withdraw
 From *Pietie*, or, give the flefh her fwinge :
 Thofe *Disciplines*, that breake the bands of *Peace* ;
 That interrupt the *Civill-Government* ;
 That flicht the meanes of *Pieties* increafe,
 Or, courfes, that *Ill-manners* may prevent :
 Thefe, are not to be borne with. Thefe, you may,
 Nay, thefe you muft, (with all your power) fuppreffe ;
 And fine, confine, cut off, or fend away,
 According as the fault is, more or leffe :

And, fo, that you may therewithall improve

GODS *praise*, the *Kingdoms Peace*, & *Chriftian love*.

And, if that anie one can means propofe,
 Whereby your duties may be better done ;
 If anie perfon, can a truth difclofe,
 Which hath been clouded, fince the Day begun :
 If he can tell you, or, believes he can
 Informe of anie thing, that may concerne
 GODS glorie, or the *faving health* of man ;
 And, thinks himfelfe (to teach, and you to learn)
 Oblig'd in confcience : And, if he fhall fo
 Proceed, (in doing that which he fuppoſeth,
 The *Will* of GOD requireth him to do)
 That, no ungodly aime his *Courſe* difclofeth,

Or

Or, ought which doth your, *Publike-peace* annoy ;
 Why, such a *Freedom*, should he not enjoy ?
 If anie man a tender *conscience* hath,
 Which makes him fearfull, to offend the fame,
 And, therewith walkes in so discreet a *Path*,
 That, he deserveth not a *publike-blame*,
 In anie point aforefaid : Why should he
 Be wrought upon, by anie other course
 Save that, whereby the heart may wooed be
 By *Grace*, and *Faith*, and *Reason*, without *Force* ?
 How shall the *Gospells* passage be so cleare,
 As is desir'd, and as thereto is due,
 If all men be not free to speake and heare,
 On such conditions, as before we shew ?
 Since, to the Church, compulsion none invites,
 But, some few fooles, and manie hypocrites.
Coercive power indeed is to be us'd
 In things which to the *Outward-man* pertaine ;
 And wherein *words* or *actions* have abus'd
 Those *Lawes*, which *words* or *actions*, do restraine ;
 The *plots* preventing, or the *practices*,
 Which root up those *Foundations*, whereupon
 You are to build up *Piety* and *Peace* ;
 Or, remedie an evill, being done :
 Or, for expulſing, or correcting those,
 Whose principles, whose practice, and profession,
 Doth diametrically, that oppose
 Which GOD and *Nature*, puts in your poſſeſſion ;
 As *Popelings*, or ſuch like, who do reſiſt
 Eſſentially, the Government of C H R I S T.
 But, he that dreames, by anie *Humane-Law*,
 To force *Belief*, or bind the *Inner-man*,
 To *think*, to *hope*, to *love*, or *ſtand in awe* ;
 Dreames, to effect, what none accompliſh can.
 For, this, would be a tyrannie far worſe
 Then to inflave the *bodie*. This, doth lay,

Stro

Strong fetters on the *Soule* ; and, would enforce
The *Reason*, if not, take it quite away.

By this, you, to *dissemble*, may be brought,
Or, else, to *feare* : But, never to *beleeve*,
Or *hope*, or *love* aright, or, *Change a Thought*.
Nay, this would, rather, so inrage and greeve,

As that, in stead of propagating *Peace*,

Your *Quarrells* it would ev'rie day *increase*.

Make then, in things *Divine*, G O D S *Word* your *Law*,
In *Naturals*, let R E A S O N be your *Guide* ;
And, from no *Civill-Pow'r* obedience draw,
Which doth conformable to these abide.

Heare all ; but, give assent to what is best :
Prove all, who in the name of CHRIST shall come ;
But, choose that, only, which abides the *Test* :
And, *Truth* once found, the same depart not from.

Let no true Principle be chang'd, or shaken,
Let not an ancient *Bounder* be removed ;

Or, *Ceremoniall-Precepts* be mistaken,
For *Moralls* ; nor a *Shaddow* be improved
Before the *Substance*. Quarrell not away

The Essence of *Religion*, or of *Peace*,
For *Trifles* ; which, though them enjoy you may,
Will never bring thee to that happineffe, (row,

VVhich you expect : And, which will make you for-

No lesse to day, and more, perhaps, to morrow.

Be not so foolish, as to pull downe all,
That was set up before ; as if you thought

The *Government*, because *Prelaticall*,

VVas not to be adhered to in ought.

For, therein, without question, have remain'd

(Among their vaine Inventions) many things,
VVhich, to the *Church*, in purest times, pertain'd ;

And, whereto, none a just exception brings.

Be not so indiscreet, to sweep out these,

Among their rubbish ; or, to take away

Thofe

Those *Vtenfils*, or those *Indifferences*,
Which for conveniencie, still keep you may,
 (And edifying too) without abuse ;
 Or, anie vain or superstitious use.
Be not so föttish, as to think, the *Way*
Now termed *Independent*, nothing hath
By which the Throne of C H R I S T advance you may,
Depresse his *foe*, or else prepare his path :
Or, that, GOD may not, yet, some beame reveale,
Or, branch of *truth*, unto his *Church* disclofe,
Which he hath hitherto kept under-seale ;
Or, whereof yet, he scarce a glimmering showes.
Nor, let those whom you *Presbyterians* name,
Of their own *structures* be so confident,
As to conceive, there may not to that *Frame*
Of *Discipline*, which they to you present,
 Additions or substractions, yet, be made,
 To make more perfect, that which they have had.
So inconsiderate, let no man grow,
As to believe it ever was intended,
By taking of your *Covenant* and *Vow*,
The *Scots-Presbyterie* should be befriended
Without respect, to whatsoever might
Be found, upon due triall, to accord
With those instructions, which to set you right,
GOD giveth, in the *Canon* of his W O R D :
Nor, misconceive you so that noble *Nation*,
As to suppose, they think their *Church* is growne
To such perfection in true *Reformation*,
That, thereon, nothing more may be bestowne :
 Or, that, they come to set you one way free,
 That, you, another way, inflav'd might be.
Mistake not so their *pietie* and *love* ;
But, be assured that what you and they
Vpon deliberate advise may prove,
To be the safe, unquestionable way

K

Wherein

Wherein you ought to walk ; that they will joyne,
(VVhether unto the *Civill-Peace* it tends,
Or, unto *Doctrine*, or to Discipline)
As your affectionate, and faithfull Friends.
Nor, let them so mistake you, or these times,
Of publike Visitations, as to dreame,
That either private weaknesse, or crimes,
Shall hinder G O D S intended work, in them :

But, let both Nations labour to excell,

In right *beleeving*, and in *doing well*.

The way to *Peace* is rather to be just,
And faithfull in your selves, and to rely
On G O D ; than to suspect, or to distrust,
Or quarrell with anothers honestie.
The way to Peace, is downe along the *Vales*
Of *Meeknesse*, leaving quite behind your backs
The hils of *Pride*, and those partition wals,
VVhich *Selfe-conceitednesse*, and *Selfe-love* makes.
The way of *Peace*, is to examine more
Your owne Offences, and your neighbours lesse ;
To learne more Charitie than heretofore ;
To be in *Deed*, what you in *Word* professe ;

And not to strive who long'ft shall keep the field,

Against the *Truth* ; but, who shall sooneft yeeld.

Thus far, is this *Discourse*, now, carried on,
That, it may shew both what is pertinent
To *Outward Peace*, and what is to be done,
The losse of outward quiet to prevent.
For, as there be *False lights*, of late, set out,
VVhich give occasion unto some to wander
In giddie paths, to make some also doubt,
VVhere is no cause ; or, else to bring a slander
On sacred *Verities* ; ev'n so, there are
True-lights, of late discover'd, which long since
By evill-meaning *Builders*, stopped were :
And, they who would nor give, nor take offence,

Muſt

Must learn, more perfectly, to understand
 (Then yet they do) those things they take in hand.
 Desire of *Vniformitie*, doth carrie
 So great a sway with some, as if it were
 Vnto the *Church* of CHRIST, as necessarie
 As VNITIE, or, did the same appear.
 But, they are wide: For as within a pallace,
 There may be more conveniency, more state,
 More beautie, and more pleasure for the solace
 Of him that builds it, when there are, in that,
 Some equall *Structures*; higher some, some lower,
 Some pyramids, some flats, some rounds, some squares,
 With here a fingle, there a double tower,
 And such like, as in Princely *Piles* appears;
 So, in the Church, true *comlineesse*, may be,
 And *Vnion*, without uniformitie.
 Nay *discords*, do not generally marre
 Essentiall *unity*: For, as you finde
 Some *notes*, which founded, by themselves, do jarre,
 Make up, when they are musically joyn'd,
 A perfect *Diapason*: so, may they
 The *unitie* of *love*, and *faith* retain,
 Who walke not uniformly in the *way*,
 Yet, on the true foundation, fixt remain.
 And, as for those poore creatures, who through *pride*,
 And *ignorance*, have now *impostumations*
 Of *fancie* broken in them, which they void
 At mouth, upon the fillie *Congregations*
 Collected by them; be not discontent
 That, they with others, their corruptions vent.
 For, such like *bubbles*, still, were wont to rise
 In such disordered times: And, they will fall
 Of their own selves. The wind that yet supplies
 Their tumour, when *Peace* comes, quite break them shall.
 The *Devill* of their *proud simplicitie*,
 Makes use, at present, to delude that rabble,

K 2

Which

Which are in love with their owne vanitie,
 And, in the waies of Pietie unstable.
 Because, a *Prudent-Predching* wonders wrought,
 And *Carnall wisdom* judg'd it *Foolishnesse* ;
 By foolish preaching, these have, therefore, thought,
 Their Arrogancie shall prevaile no lesse ; (tions,

But, G O D, when they repent, will free these Na-
 From all such failings, and Infatuations.

Observe this well, and, in true patience, beare
 With one another, till God shall make knowne,
 To what intent these broiles permitted are ;
 And, let your discontents be rather showne,
 Vpon the Common Foe : Yea, do your best,
 (Whilst you have meanes) to settle outward *Peace*,
 According to your pow'r ; and, for the rest,
 Depend on G O D, who sees the faithfulness
 Of ev'rie Soule : And, suffer not vaine jars,
 Among your selves, to multiply contention ;
 Left you, thereby, both make these present wars,
 To bring forth an incurable diffention ;

And, hinder (as you have already done)

That *Work*, which God, among you, hath begun.
 Such *differences*, obstructions have begot
 Retarding *Peace*. But, doubtlesse, for the same,
 To your great *Senate*, there belongeth not
 An imputation of the smallest blame.

Nor, were it faultie, though it could be said,
 And proved too, that some among them, now,
 Their weightie consultations had betrai'd,
 And, to your Foes, their secrets daily show.
 Nor, ought they to be blamed, though you see
 A *Spider* sent among them, for an *Ant* ;
 A Butterfly, or Hornet, for a Bee ;

Or, those that wit, or honestie, do want : (them,
 For such, when they are found, they still cast from
 With as much forwardnesse, as doth become them.

But,

But, they, they only, do deserve the blame,
 Of all those falshoods, which these Lands diseafe)
 Those brainlesse fellowes, who had so small shame,
 And little grace, to make their choice of these :
 Those (falsly termed) free-men, who, for porredge,
 Would sell their birth-right ; and, who, to uphold
 Their lawfull freedoms, have not so much courage,
 As to maintaine them, though they see they could.
 They, whom a pettie Justice, by the nose,
 May lead to what absurdities he pleases ;
 And, make them think, he favour to them shoves,
 When he their losse, and slaveries increases ;
 These, and their fellow *Burgers*, have undone you ;
 Their slavishnes, hath brought these plagues upon you.
 These, to the House of *Commons*, sent that Rabble
 Of *Runawayes*, and *Traytours*, which betrai'd
 Your liberties, as much as they were able :
 And, on their heads, the blood is justly laid,
 For what you suffer. These were, first, unjust,
 In sending in, to be their Deputies,
 In stead of men, *Pride*, *Avarice*, and *Lust*,
Oppression, *Folly*, *Fraud*, and *Vanities*.
 These, having neither honestie, nor wit,
 Nor care to make a prudent choice of those,
 To whom so great a Trust, they should commit,
 Some persons, for the publike service, chose,
 So like themselves ; that, wonder it is none,
 To see so many do, as they have done.
 For, such a choice they passed, that unlesse
 Some prudent *Boroughs*, and some wiser Shires
 Had made elections with more warinesse,
 And sent brave spirits forth, to ballance these,
 You had been quite undone ; and you, and yours,
 Of all the Christian world had been the scorne ;
 Perpetuall Bond-slaves to malignant Pow'rs ;
 And, hated of your children, yet unborne :

For, ever, therefore, let that *providence*
Which so provided for you, be renown'd :
And, let there be a blessed difference
On *them*, and on their seed, for ever found,
 To honour them, and mark them out from those,
 Who to the publike welfare, now, are foes.
And, let your Burgers, and Free-holders learn
In time to come, how much, how neare it may
The publike, and their private weale concern,
To be advis'd, on whom their trust they lay :
For, what is more unsafe or more unwise
Then to commit (as manie times they do)
Their goods, their persons, liberties, and lives,
Yea, and the meanes of their salvations too,
To their disposures, whom they rather fear,
Then well affect ? of whom no good they know ?
Of whose corruptions, frequently, they hear,
Of whose injustice, finible they grow ?

 Whose worths, are their revenue ? and whose wit
 Is meere formalitie, or nev'r-a-whit ?
What can be more absurd, then to suppose
They are the wisest men in all the Shire,
And fit't for publike service, to be chose,
Who wisest, in their own opinions are ?
Who come uncall'd, and shuffle out their choice
By suit and friends, or having got, perchance,
The overplus of one poore single voice,
With much ado, their purpose to advance ?
Or, what a greater indiscretion shewes,
Then to elect for Giver of your Lawes,
A fellow, that nor *Law*, nor *Gospell* knowes ?
Nor difference, 'twixt a good, and evill cause ?

 And, till that day, pursued no other course
 But, hunting, hawking, or else somewhat worse ?
What, more dishonourable can be thought,
Then, to your Court and Senate most supreme,

(For

(For which the worthiest persons should be fought)
 To send a foole or knave, to sit with them,
 Whose reverend presence should not be polluted
 With such companions? or, what one thing may
 A truer signe of madnesse be reputed,
 Then thus to foole their dignitie away?
 For, since they cannot their debates decide,
 But by most Voices, what else will ensue,
 (If manie places, be with such suppli'd)
 - But, those events, which all the Land will rue,
 When worst designs, are by the most promoted,
 And, *reason* shall, by *noise*, be over-voted?
 There never was a time, in which you ought
 To be more carefull of your choice then now,
 If you recruit your House: For, men are taught
 By this long *Parliament*, so well to know
 Each others minde, each others interest
 And inclination; that, unlesse you see
 The *number wanting*, in due time increast,
 And made compleat, by men that worthie be;
 You will be as assuredly undone,
 As if the King had tyranniz'd; nay, more:
 For, to oppresse you, there had been but one,
 But, then, you shall, perhaps, have many a score.
 And therefore, as you here fore-warned are,
 In your elections, use more prudent care.
 Thy *Letters of Advice*, ere while directed
 To those in whom the choice of these doth lie,
 Have partly signifi'd what was effected;
 And, what events will still ensue thereby,
 While such are chosen; And, what Caveats ought
 To be observed, that a better choice
 May be hereafter; and, that men be fought
 Who *wit* and *conscience* have, aswell as *voice*.
 For, these defects breed vip'rous wormes within
 The verie bowells of the Parliament,

More dangerous then outward foes have bin.
 And, if the *Members wanting*, be not sent
 With better heed, then heretofore you tooke ;
 For *peace* embracing *truth*, in vain you looke.
 Let therefore, those true *Patriots* which are left,
 Put forth a strong endeavour to compleat
 Their wasted *number*, e're they are bereft
 Of power, and meanes, themselves to re-beget
 Into a *perfect bodie*. And, let none
 By fallacies delude you, with a feare,
 It may not now as legally be done,
 As when the *Members* first convented were,
 For, that they are a lawfull *Parliament*,
 (Although the *King* be absent) 'tis confest
 Ev'n by the *King*: In whom, now to prevent
 Their being so, the power doth not consist,
 Nor ever did, of right ; while cause you know,
 Why *SALVS POP VLI*, should have it so.
 Believe it, whosoever shall pretend
 This *Parliament*, hath not a legall power
 Her bodie to recruit ; is no true friend,
 Nor fit to be a Councillour of your.
 For, seeing they have power to make a *Seale*,
 It were a great absurditie to dreame,
 They had not legally, a power, aswell
 To *use*, as *make* it. And, if you in them,
 Allow an use thereof, that *private men*,
 The benefit of *justice* might obtain ;
 It should much rather be allowed, then,
 In things, which to the *Publike-right* pertain :
 And, most especially, in all affaires
 Concerning their own *being*, and *repaires*.
 If really, a *Parliament* they be
 As (without peradventure) they are *One*,
 Then, without limitation they are free
 To do, what may by *Parliaments* be done.

And,

And, that is, ev'rie reasonable thing
Which to their *weale* and *safety* may belong ;
(And their abilitie to passe may bring)
If to *Divinity*, it be no wrong.
And, whosoe're, in these extremities,
Perfwade, that they should take upon them lesse ;
Vnto the *publike peace*, are enemies :
Yea, they deferre, or marre your happineffe,
By weakning of their hands, who are your friends ;
And, strengthening his, who now your spoile intends.
Let them not therefore act, as if they had
But halfe a power, or seemed to be lame ;
Or, as if they a *Parliament* were made,
To be no more, but only, so in *name*.
With prudent *conscience*, and with *confidence*,
Let them proceed in what they undertake ;
And, in what e're pertaines to their *defence*,
On just resolves, let them no haltings make,
Through want of *presidents* : For, power they have
To make new *presidents*, as well as they
Who liv'd before them. And, if they will save
Their *Countrie* and themselves, this is the *way* :
Since, in an *extarordinarie Cause*,
True *Reason*, binds as firmly, as the *Lawes*.
And, though it greatly grieve you (as it ought)
Yet suffer not the absence of the *King*,
To foole you, with so frivolous a thought,
As that, a diminution it may bring
To their *authority*. For, wheresoe're
He bideth, when his *Parliament* shall sit,
The *Kingship*, virtually, is alwaies there,
And cannot possibly divide from it.
The *Person* of a *King*, may ramble forth,
As his own fancie hurries him about,
Or do things derogating from his worth,
Or die, or from the *Kingdome* be cast out ;

And,

And, yet the *Kingdome*, and the *Kingship* too,
Continue still, as they were wont to do.
The life of *Bodies-naturall*, indeed,
Departs out of them, when their *head* is gone ;
And, thereunto, no other can succeed,
To make it *live*, or, not a *headlesse-one*.
So 'tis not in this *Bodie-politique* :
The *vitalls* of it in the *body* lie,
Not in that head-ship : and, though it be sick
When that falls from it, yet, it doth not die.
A *King*, is but a *substituted-head*,
Made for *conveniencie* : And, if thereby
The *bodie* seem to be indangered,
(If *Power* it hath) it hath *Authoritie*
To take one off, and set another on ;
Aswell, as, at the first, to make it one.
And when that *Body* shall be represented,
As this hath been, according to the *Law*,
Or, shall be by *necessity* convented ;
Therein resides, that *Soveraignty*, that *Awe*,
And *Rule*, whereto the *Lawes* of GOD and *nature*
Injoyne obedience ; and not in that *thing*
Corrupted ; which was but that *Creatures* creature,
And, which to serve it, was first made a King.
When, therefore, GOD injoynes you to obey
And honour *Kings* ; these duties, are not meant
To those who from their *Kingships* run away ;
But, rather, to th'essentiall *Government*
Of whatsoever kind, by *Law* ordain'd ;
Or, by a strong *necessity* constrain'd.
For, were it otherwise, the pride, and lust
Of an injurious *Arbitrary power*,
Would all men out of their possessions thrust,
And all the *freedomes* of *mankind* devour.
Let therefore, neither *fear* nor *flattery*,
Prescription, or vaine *custome*, make you cleave

Vnto

Vnto an accidentall *Majesty*,
 And, that which is substantiall, quite to leave.
 At this time, chieflie, take a speciall care
 (As, of what verie much conduceth to
 Your *Peace* and *Safety*) that, as now things are,
 Your iust advantages you let not goe ;
 Left, by a faint, and cowardly endeavour,
 You loose your freedoms, and be slaves for ever.
 And, yet take heed, that zeal to *Innovations*,
 Nor private fears, nor hopes incline your minde
 To subjugate these *Kingdoms*, or these *Nations*,
 To *Governments* of anie other kind.
 But, rather use your utmost diligence
 To rectifie those things which are amisse
 In that which is establish'd : and, from thence
 Cast out or purge, whatever therein is
 Repugnant to those *Charters*, which by *grace*
 Or *nature* were confer'd : And, let your care
 Be so to fettle it, that place you make
 The Throne of CHRIST, among you, up to reare ;
 Left, when his *Kingdome* comes, you els be fain
 To pull your *new-devices* down again.
 Take likewise heed, that you no meanes neglect,
 Whereby the *King* may be reclaim'd and won,
 GODS honour, with your safetie to respect ;
 And do the duties, he hath left undone.
 For, by rejecting him, how iust foe're
 The *Causes* be ; you shall delay the *peace*,
 Which is desir'd : And make your quarrell, here,
 With much more difficultie to decrease :
 But, if your industrie shall win him home,
 And, he return sincerely to his charge,
 It shall a blessing to these *Isles* become ;
 Your honour, and your joy it shall enlarge,
 And, as CHRIST'S *Vice-Roy*, he shall sit upon
 A righteous, and an everlasting *Throne*,

Walke

Walk, therefore, prudently in this straight path,
And, turn not to the left hand, or the right.
That pow'r, which G O D to you committed hath,
Improve for him, according to your might ;
Him, in the *reasonable-meanes* attend
With *Faith*, and *Patience* ; that, he may, at last,
Your *King* new-moulded, back unto you send,
Or, him, out of his ruin'd *Kingdome* cast.
If, possibly, he can his course repent,
G O D, will restore him, yet. If you amend,
Then, all these *Troubles*, and this grievous *Rent*,
Shall in true *Peace*, and sweet agreements end.

If both conforme ; Both, shall true Peace enjoy :

If both be wilfull, G O D, shall both destroy.

But, heark ! my *Scribe*, I heare a dreadfull crie
Of wounded men ; and, therewith, as it were,
The *shouts* of those that have a *Victorie*,
Of much concernment. Therefore, go and heare,
What now is done : For, somewhat hath been wrought,
From whence, if well it shall improved be,
Enlargements of those meanes will forth be brought,
Which may effect, what thou desir'st to see.
As soone as thou hast Information had,
Of what is rumoured, and duly weigh'd,
What profitable uses may be made
Of that, which either hath been done, or said :

Retire thou hither, and give care, again,

To that, which to your Peace, doth appertaine.

The

The fourth Canto.

The Contents.

*While here, our Authour doth recite
 His Musings after Naesby fight,
 The VOICE returnes ; and, doth begin
 To shew us, what must usher in
 Exiled Peace. Then, told are we,
 How kept our Vowes, and Covenants be :
 How we reforme, and fast, and pray :
 What Thankfulnesse we do repay :
 What, must in generall be done ;
 What, by each Individuall-One :
 What course both King and State must take,
 E're they their Peace with God shall make :
 What he expects from ev'rie Nation,
 From ev'rie Towne, and Corporation,
 And ev'rie House, in some degree,
 Before our Peace renew'd will bee.*

WHEN from attention to that *Silent-tongue*, (heard,
 Which, without *words*, reveales what you have
 I came abroad ; the *Streets*, and *Temples* rung
 Of *Victories* : and, *Signalls* there appear'd,
 Not only, of a valiant Resolution,
 In those that conquer'd ; but, of some divine
 Disposure of them, too, for execution
 Of that, which G O D himselfe, did fore-designe.
 The scornfull Adversaries rushed on,
 To *Policie*, and *Strength*, themselves commending.
 The L O R D of *Hosts*, our Friends reli'd upon,
 With *Prayers* fighting, and with *Faith* defending :
 And, lo, G O D gave their Foes into their hand :
 For, when he fighteth, who can then withstand ?

The

The *Victorie* was great, and ev'rie one
Observ'd what circumstances pleas'd him best ;
But, that, my thoughts did most insist upon,
(Which others, peradventure, minded least.)
These *Royall-Ensignes* from the Field were brought,
The *Lion-Rampant*, and the *Dragon-flying*,
The *Roses*, and *Portcullis* ; which, me thought,
Were *Pledges*, future *Mercie* signifying.
And, so, no doubt, they shall be, if that Race,
To which G O D calleth us, we now shall run ;
And better heed the tokens of his *Grace*,
And, Earnests of his love, than we have done.

For, valiant *Fairfax*, now, hath sent us home,

In *Hieroglyphick*, signes of things to come.

The *Ramping-Lion*, (which doth signifie
A *Raging-Tyrant*) may an Earnest be,
That, G O D will from oppressing Tyrannie,
Vpon our *Good-abearing*, set us free.
A *Dragon*, is that most prodigious *Beast*,
Whereby the *Holy-Ghost* hath typifi'd
That *Foe*, by whom the *Saints* are most oppress'd ;
And, by whom, daily, they are crucifi'd.
The taking of that *Ensigne*, may fore-shew,
That (if we faithfully the work endeavour)
The pow'r of Antichrist we shall subdue,
And, from these *Ilands*, cast his Throne for ever.

Vouchsafe us pow'r, ô G O D ! vouchsafe us Grace,

To drive him, and his Angels, from this Place.

The joyning of the *Roses*, doth declare,
That G O D will to those honours us restore,
Wherewith he crown'd us, when in peace, and war,
We on our Crest, those lovely Flowers wore.
Their blushing Beauties are, to me, a signe,
Of that delightfull, and soule-pleasing grace,
Which will make lovely our *Church-Discipline*,
When G O D hath chang'd our *Discords*, into *Peace*.

The

The *sweetnesse*, and the *vertues* of the *Rose*,
Do seeme to promise to us those effects,
And fruit, which from internall Graces flowes ;
Yea, and their *prickles* are, in some respects,
Significant ; for, I by them fore-see,
That his corrections, alwayes, needfull be.
By taking their *Porticullis* from the Foe,
It may portend (and if with penitence,
We prosecute the Work, it shall be so)
That, we have taken from them their defence.
It may betoken also, that G O D S hand
Will bar our *Gates*, and make our Citie strong,
And, by his Mercie, fortifie the Land,
Against all them, who seek to do us wrong.
But, for a furer token of his Grace,
G O D sends us home, among the spoiles of *War*,
That *Cabinet of Mischiefe*, wherein was
The prooffe, of what our Foes intentions are :
And, that, their projects, G O D will still disclose,
And foole their Policies, this *Prize* fore-showes.
I then observed, in that *Victorie*,
(Wherewith G O D S hand, at that time, magnifi'd
The *Peoples-Tribune*) how much vanitie
Is in the Arme of flesh, and vaunts of pride.
And, with what good successe, he shall advance,
Who seconded with *Meeknesse*, *Faith*, and *Pray'r*,
Doth fight against the rage of *Arrogance*,
Of *Guilt*, of *Selfe-Dependence*, and *Despaire*.
I, furthermore observed, that this stroke
Was given, by a *Hand* contemn'd of those,
On whom it fell ; and, that their strength it broke.
When, to themselves, great hopes they did propose :
Yea, when they seem'd assured of our fall ;
And thought to ruine, and devoure us all.
And, they received that amazing-blow,
From those *United-Brethren*, whom they thought,
Their

Their policies had dif-united fo,
That, ruine on themselves, it should have brought.
But, this, by their agreement, GOD prevented ;
And gave that *viçtorie* to be a signe,
That, if we shall hereafter be contented,
In love, againſt the *Common-Foe* to joyne ;
And, truſt him with our *Conſcience*, and our *Cauſe* ;
We, by that bleſſed *union*, ſhall ſubdue
Th'oppoſers of our *Liberties*, and *Lawes* ;
And feel the droppings of *Mount-Sions* dew
 Be ſprinkling all theſe Iſlands, with increaſe
 Of *ſaving-knowledge*, joyn'd with *endleſſe peace*.
I muſtred up, the manie *black-events*,
The manie jealousies, and new-made factions.
The diſcontentments, and diſcouragements,
The frights, the loſſes, dangers and diſtractions
That might have follow'd, and o're-whelm'd us all,
If but that day, our *ſpoilers* had prevail'd ;
If on that day, GOD had not heard us call,
If on that day, to help us he had fail'd.
And I deſire, that we could thanks expreſſe
For ſuch deliv'rances, aſwell, in *deed*,
As in a *Verball-form* of thankfulneſſe ;
That, GOD might alwaies our devotions heed,
 And anſwere us, when in diſtreſſe we pray,
 As he our prayers anſwered, that day.
My heart rejoyced much in that ſalvation,
Be cauſe, I knew it greater then it ſeem'd ;
And, that it wrappeth up a preſervation,
To few men knowne ; of fewer men eſteem'd.
So much, I joy not in the *viçtorie*,
As in that good, whereto it may conduce :
For, in GODS Judgments; as much joy have I,
As in his Mercies, when I ſee their uſe.
I laugh not, as when I have outward eaſe,
When I do feel GODS hand correcting me :

Yet

Yet, inwardly, it comforts, and doth please
As much, as when more glad I seeme to be.
And, more I feare a failing, on my part,
When I am most at ease, than when I smart.
And, I have seene, so frequently, a failing,
In prosecuting publike executions ;
And, such neglects (upon a small prevailing)
Of good Designes, and prudent Resolutions.
With such a dull proceeding in pursuit
Of those advantages, which G O D bestowes :
And find them, still, produce so little fruit
In *substance*, answerable to their *showes* ;
That, when I should expresse my joyfulness,
With such a sense as other entertaine :
A melancholly doth my soule oppresse,
As if it fear'd my joy would be in vaine ;
But, at that time, some better hopes I had,
And, in those hopes, my Prayer thus I made.
Eternall G O D ! *as mercifull, as just,*
And, of both these the Essence in perfection :
Thou know'st my heart, and know'st I nor distrust
Thy Pow'r, thy Providence, or thy Affection ;
Though outwardly I do not much rejoyce,
It is not an unthankfulnessse to thee,
That fads my Soule, or silenceth my Voyce,
Whiles others tuning Hymnes of Praises be.
For, oft, my heart, enjoyes thee all the day ;
Aloud to thee, my Spirit often cries,
When, with my mouth, I not a word can say,
When not a teare will trickle from mine eyes :
And, though I neither pray, nor praise thee, then,
As I am bound ; I do it as I can.
Thy mercies I confesse, and am as glad
Of Thee, and them, this day, as he that sings ;
Yet, when I mind what use of them is made,
And, what effects from thy compassion springs,

L

It

*It mars my mirth : And therefore, now, in stead
Of their thanksgiving Psalmes, I sacrifice
My heart in Prayer ; which, vouchsafe to heed,
And, do not L O R D, my humble suits despise.
For, if thou grant them, it shall praise thee more,
Thanif that favour, by ten thousand tongues,
Were, at this present time, repeated o're,
And celebrated in a thousand songs.*

That hath begot thee, one Thanksgiving-day.

*But, this, shall make thee praised, here, for aye.
The many Mercies, L O R D, I do confesse,
Which, by thy Bountie, we have here enjoy'd,
And, do acknowledge, with all thankfulnessse,
That, ere this day, we had been all destroy'd,
Vnlesse thy Goodnesse, and thy Providence,
Had curb'd the furie of the raging Foe ;
Yea, thy Abounding-love was our defence,
Or, we had, else, been our owne overthrow.
From thy free favour, and preventing-grace,
It doth proceed, that our despised Host
Fled not before their Adversaries face ;
Or, fell not by them, who the field have lost :*

And, that, the Foyes which now our Citie hath,

Are not, this day, in Askalon, and Gath.

*But, what will these prevailings be, at last,
If Grace thou, likewise, give not to pursue
Those victories, which thou bestowed hast ;
And, to improve the mercie thou didst shew ?
What will our sad rejoycings, at the length,
And bloudy enterchanges, prove, O L O R D ?
But, an impairing of our native strength,
To make a passage for the Forraine-sword ?
And, what from our divisions, and the spoiles,
Torne daily from each other, can arise,
But utter devastation of these Iles ?
And, (which is worse than forraine enemies)*

Selfe-

*Selfe-murthers ? Or, perhaps, a Dearth so great,
That, men shall kill each other for their meat ?
Such things have been ; and such, for ought I see,
May here befall us, ere these wars be done,
If, thou permit our cruelties, to be
As wilfully pursued, as begun.
Thy judgements teach us, therefore, L O R D, to feare ;
So, make us, thy forbearances to weigh ;
So, let thy kindnesse our hearts prepare,
That, we no longer foole our Peace away.
Let not the sighs, the prayers, and the cries
Of thy afflicted children, be in vaine.
Behold, how desolate their dwelling lies ;
Look on their wounds, observe how they are slaine ;
How many, of their Fathers, are bereft !
How many widowes, desolate are left !
Or, if this move thee not, mark how the Foe
Blasphemes thy Name : See, with what height of pride
Against thy Truth, his malice he doth show,
And, how thy holy things he doth deride.
Mark, what damn'd Oaths, and curses forth they roare,
And, with what lyes and slanders they do wrong us :
Mark, how they scorne the counsels of the poore,
And, to betray us, how they lurk among us.
Mark, how they play the hypocrites, array'd
Sometime, like Bosome-Friends ; sometime disguis'd
With outward Sanctitie, while snares are layd,
That, unawares thy Saints may be surpriz'd :
And, let not us, who in thy Truth have joy'd,
By those, who persecute it, be destroy'd.
If not on us, yet, L O R D, compassion take
On those that shall out of our loynes descend ;
If not for our, yet, for thine Honour-sake,
To these destroying times, impose an end.
Ev'n for the sake of thy Beloved-One,
Who, through our sides, is wounded by our Foes,*

L 2

Behold,

*Behold, what spoyles, what mischieves they have done,
And help us, ere our sorrow helplesse growes.*

Teach us to see, and know, how miserable

We are, and may be, if we persevere,

As we begun ; informe us how unable

We are to save our selves, from what we feare :

And, to consider, too, how worthlesse, we

Are of that mercie, which I beg of thee.

Vaine is the help of Armies, Foot, or Horse ;

Vaine is the pow'r of Nations, and of Kings ;

Vaine is united policie, and force ;

Vaine is the aid of all terrestriall things :

Thou makest War ; thou only makest Peace,

And, out of nothing, canst create the same ;

Nay, out of that, which discords doth encrease,

An everlasting Concord thou canst frame.

Although the people, like huge waters, rage ;

The mountaines, yea, these Islands moved be ;

Thou, in a moment, canst the storme asswage,

And, make all quiet, when it pleaseth thee.

O L O R D ! command a Calme, command a Peace,

That our unnaturall debates may cease.

To us be reconcil'd, and (to begin

That reconcilement) let us so endeavour,

To breake the league, which we have made with sin,

That Thou, and We, may now be friends for ever.

Make, for us, an Atonement with our King,

Let him perceive, in what his course will end :

What Mischieves evill Counsellours do bring,

What Vengeance doth on Tyranny attend.

Give him both sight, and sense, of that huge floud,

Which threatens daily, to o'rewhelme his head ;

That roaring torrent, nay, that sea of bloud,

Which, in these Iles, hath wilfully been shed.

And, with his wronged, and enraged Nations,

Make thou, for him, his Reconciliations.

His

*His heart, is in thy hand ; and, if thou please,
 Thou canst returne him to us, wholly changed.
 Thou canst yet make us mutually, with ease,
 As deare, as if we had not been estranged.
 Thou that restor'dst Manasseh, canst restore
 Him to Himselfe, to Vs, and to thy Grace :
 And, it may glorifie thy goodnesse more,
 Than to advance another in his place.
 Yea, and for us, it shall be better too,
 If, with a true forgivenesse of each other,
 We, that have lately been divided so,
 Shall lovingly unite againe together.*

*For, what more sweet, than when unkindnesse ends,
 In reconciling of divided friends ?
 Thou know'st, O G O D ! that we have no desire,
 To take from Him, or His, the Royall Throne,
 Or, pull it lower ; but, to raise it higher,
 And, set him, rather, faster thereupon.
 Thou know'st, that though his courses we abhor,
 We love his Person, and would faine prevent
 That mischief, which he seemes to labour for.
 By hunting after his owne detriment.
 If, by his wilfulnesse, that bloud be spilt,
 Which we would save ; of them require it, L O R D !
 Who make him to be Patron of their guilt ;
 Or, bring him within danger of the Sword :
 And, keep us, and our children, ever cleare,
 From all the bloud, that shall be spoyled, here.
 And, as for me, whom our Opposers blame,
 As having my first principles forsaken,
 (Because I, now, against the Royall-Name,
 With Reall-Majestie, a part have taken)
 Thou know'st my heart, had never an intent,
 The Shadow, for the Substance, to adore :
 And, that if I, so foolishly had meant,
 Discretion, bids me so to think no more.*

*A Single-Perfon, or a Factious Rabble,
The King, by Armes, oppofing, acteth Treafon ;
But, Kingdomes joynd by Counfells-warrantable,
Againft a Tyrant, do the work of Reafon.*

*Yea, 'tis the hand of G O D, that ftrikes him, then,
Although he doth it by the fword of men.
Thou know'ft, O G O D ! that, not a hand of our
Is rais'd againft his Perfon, or his Seed ;
Or, to diminifh any Royall pow'r,
Which to difcharge his Office he may need.
Or, for due honour. But, we, rather, fight
(As he would know, if undeceiv'd he were)
To fave his Dignitie, to do him right,
And, keep him from Destructiōns drawing neare.
Thou know'ft, we no offensive War intended ;
Nor, armed came, for any private Caufe ;
But, as our dutie binds, to have defended
Thy Truth, our Countrie's Liberties, and Lawes :*

*And, to remove the wicked from the Throne,
That, he may rule, with righteousneffe, thereon.
And, though to fright us from this dutie, L O R D,
The fons of Belial, whom we purfue,
Caft termes on us, which better do accord
With their proceedings, as to them moft due :
Yet, thou canft witneffe, that we called are,
And, come in true obedience to that Pow'r,
Of which, He but the name doth only weare ;
Whilft he abuseth his owne Rights, and our :
Thou know'ft his Wilfulneffe doth us compell
(Since nor his Parl'aments, Thy Lawes, nor His,
Nor, other courfe prevails) now to appeale
(In that, which at this time, depending is)*

*To thy Arbitrement : and, that, the Sword
May to our differences, an end afford.
Wherein, we pray thee, paffo thy Sentence fo,
That, in thy Judgements, Mercy may abound ;*

Left,

*Left, though but small Severity thou show,
The innocentest party, may be found
Unable to abide it. For, mine eye,
Which only can behold the scum, or skin,
Of our Corruptions (and not much espie
Of those Pollutions, which lie hid within)
Perceives the best so faulty; that, by thee,
If so put off this Bloodie-Triall were,
That, we might, now, some other way, agree:
It would the safest course, for both, appear.*

*But, LORD, thy will be done, though it be that,
Which flesh and blood, most feares and trembles at.
For, who, that loves thy Attributes and Thee,
And sees how they are sleighted? who, that views,
How impudently broke thy Precepts be,
How spitefully thy foes thy friends abuse;
And, how presumptuously this age goes on,
(Ev'n while th'avenging Angell is abroad)
To do as wickedly as it hath done,
Without regard of man, or feare of GOD?
Yea, who, that loves thine honour, grudgeth now
Thy saving of it? or, who wisheth good
Vnto thy Saints, who grieveth to allow
Thy Justice, in avengement of their blood?*

*Or, who can thinke thy judgements have exceeded,
That hath our great offences duly heeded?
I do confesse, thy coming to this Nation
In these unlook'd-for Judgements, maketh it
To be a sharp and dreadfull visitation
To those, that in security did sit,
And, liv'd at ease. But, they who long have born
The violent oppressions of thy Foes,
The insolence of Tyrants, and their scorn,
At thy approaches, tremble not, like those:
For, their Deliverer, and Friend appears,
And, therefore, though we stand in awe of thee,*

L 4

It

*It is with conjugall, and filiall fears,
 Mixt with whose tartnesse, sweetnesse there be :
 Yea, though thy judgments, fright us, when we hear them
 Yet, LORD, we love them, more then we do fear them.*

Whilest thus, or unto such effects I prai'd,
 And meditated, by my selfe alone,
 The VOICE began to speak again, and said ;
 Thy GOD observeth, what thou muſt on,
 And will not faile thy hopes, if thou believe,
 And perſevere. For, he is readier farre,
 His bleſſings, and his benefits to give,
 Then, they, who want them, to deſire them are.
 And, when he doth deny them, or prolong them,
 It is not out of backwardneſſe in him,
 To condeſcend ; but, that you might not wrong them,
 Or entertain them with a ſleight eſteem.

Moſt, little prize good things, till much they coſt,
 Few, know their happineſſe, till it be loſt.
 You may perceive, by that, which GOD hath wrought
 For theſe afflicted *Iſles*, in their diſtreſſe ;
 By manie things, which he to paſſe hath brought,
 When miſchiefes were, almoſt, beyond redreſſe :
 By thoſe diliv'rances, which you have had,
 When to the brink of ruine you were come ;
 By thoſe eſcapes, which he for you hath made,
 From plots, which none but he could ſave you from ;
 Yea, ſee you may by his oft freeing you,
 When, careleſſly, advantages you loſe ;
 And by that *mercie*, which he ſheweth, now,
 That, he would ſoone ſecure you from your Foes,
 Could you ſo mind, what doth to you belong,
 That, *mercie* might not do his *juſtice* wrong.
 Alas ! he takes no pleaſure in your cries,
 By your afflictions he can reap no good ;
 Your wounds, are not delightfull to his eyes,
 Nor joyes he in the ſhedding of your blood.

He

He better likes of *Feasts*, then *Fasting-dayes*,
If you could use them, to your more availe,
Your mournings would not please, like songs of praise,
If you had fewer failings to bewaile.

He is not such a cruell GOD, as manie,
Blasphemouslie, have fained him to be,
Delighted in the death, or grieve, of anie ;
But, *Love*, and *Joy* essentiallie is he :

And, gave his *Dearest* to be crucifi'd.

A *saving-health* for sinners to provide :
Of him, if peace you rightlie seek, believe it,
He will vouchsafe it, when you shall appear
A people qualified to receive it :

And, to expect it sooner, vaine it were.

Your pride is not, as yet, enough abated,
Your wisdom, is not, yet, enough befooled,
Your own deservings, are, yet, over-rated,
You, by the rod, are not, yet, thoroughly schooled.
You have some ayerie Castles, yet, in building,
Some false dependencies, yet, undestroy'd,
Some groundlesse hopes, not to despaire, yet, yeelding,
Some lusts, and some vaine pleasures, yet enjoy'd :

And, manie such obstructions, making, yet,

These Kingdoms, for that happinesse, unfit.

Your *lofty minds*, must, first, be stooped lower,
Your *separations*, must draw, somewhat, nigher,
Your *Formes of godlinesse*, must get more power,
Your *base affections* must be lifted higher :
Your *headstrong wilfulnesse*, must more be tamed,
Your *Anchor*, must with deeper hold, be grounded,
Your *Charity*, must farther be inflamed,
Your *Faith*, must on the rock, be better founded.
Your *selves*, must, by your selves, be more deni'd,
More care of publike duties must be took ;
Your *wanton flesh* must more be mortifi'd,
And, for your sins, your *hearts* must more be broke,

E're

E're theſe afflicted *Iſles* will repoſſeſſe
 A ſafe, a reall, and a laſting peace.
 Delude you not your ſelves, with guilefull ſhowes ;
 For, when they promiſe moſt, they moſt deceive.
 To *win*, is, manie times, the way to *loſe* :
 And, *Victories*, of ſafety may bereave.
Security, may loſe you, in a day,
 What, *watchfulneſſe* was gaining, many years ;
 And, in a moment, GOD may take away
 Your greateſt ſtrength, when ſtrongeſt it appears.
 Were now, your adverſaries in your power ;
 Were not a dog, to barke againſt you, left,
 And, *Peace* confirm'd ; you might, within an houre,
 Of all that happineſſe, be quite bereft.

Yea, and it ſhould be loſt again, e're long,
 Vnleſſe, on better tearmes, you made it ſtrong.
 Vpon the juſtneſſe of the *Cauſe*, ſome truſt ;
 But, that, a vain dependence may be found :
 For, if they, who defend it, be unjuſt,
 A righteous Cauſe, may fall unto the ground.
 The *Jewes* did flie before the *Canaanites*,
 While but one *Achan*, in their Camp, remain'd ;
 They fell before the wicked *Benjamites*,
 While, their impenitencie they retain'd.
 Some think, becauſe the *Word of Truth*, is here,
 GODS *Ordinances*, and his *holy-things*,
 That, you a privileged people are :
 But, no ſecuritie, at all, this brings :

It, rather, calls for vengeance on that place,
 Which anſwers not, in fruits, their meanes of grace.
 The *Arke*, it ſelfe, from *Iſrael*, was borne,
 And, they who kept it, ſlaughtered, for their ſin ;
 Ev'n GODS own *Houſe* was ra'zd, and made a ſcorne,
 And, they intral'd, who ſerved him therein.
 GOD, for his *Temples* ſake, ſpar'd not oppreſſion,
 Nor, for that *Worſhip* which they did profeſſe :

But,

But, them he turned out of their possessions,
For acting sin, in cloakes of holineffe.
Do you suppose, that, GOD, will for the sake
Of those few righteous men, that, yet, remaine,
The present troubles from these *Islands* take,
And, settle all things here, in peace, again ?
How can you such a benefit expect,
Till righteous men, you better do affect.
If you, by them, such blessings may enjoy,
Why are you not, to those, more faithfull friends ?
Why seek you to undo, or, to destroy
Those men, on whom your weale so much depends ?
Though, for their sakes, you reap, at other times,
Great benefit ; and often are secur'd,
From publike mischiefes ; yet, there have been crimes,
For which, this priviledge is not procur'd.
Though *Noah*, *Job*, and *Daniel*, interceded
At such a season, grace should not be shown :
They should not get a pardon, when they pleaded,
For anie soules offending, but their own.

And, so it may be, for ought yet, you know,
With everie unrepentant sinner, now.
Some, of you, have a hope, as vain as this,
Another way ; for, manie men suppose
To be secured, by the wickednesse,
And crying sins, of their blasphemous Foes.
But, *Edom* did *Jerusalem* suppress,
Although the former had transgressed more :
The *Saints*, although their errors may be lesse,
Are daily murther'd by the *Scarlet-Whore*.
GODS *Magazine*, hath punishments enow,
To seize on all at once, that him offend ;
He *Scorpions* hath for them, and *Rods* for you,
And, both will scourge, if both do not amend.
He, as he lifts, can make you whip each other ;
Or, spare the one, or, punish both together.

Indeed,

Indeed, a Kingdomes laying-waſt, hath bin,
And, is ſometimes, deferred for the ſakes
Of righteous men, inhabiting therein :
But, that, but little for the ſafety makes,
Of *Individual ſinners*. For, you ſee,
They, by the *Sword*, are pick'd out everie day,
Their habitations daily ruin'd be.
And their poſterities are ſwept away.
Yea, when, quite round them, all the neighbourhood
Stands unimpaired, they are ſometime ſeized,
That, others may obſerve it, for their good,
Or, that GODS wrath may, thereby, be appeaſed :
And, otherwhile, the juſt are taken from
A *wicked-place*, toſcape the plagues to come.
But, what, or whom, need you ſuſpect, or feare,
Though both your Horſe & Foot, this day were routed ?
Of your own ſelves, you well-conceited are
Of your own courſes, nothing is miſ-doubted.
You have deſignes, wherein you can confide,
Though GOD be verie little in your thought :
You, in a blindfold hope, can quiet bide,
Though, in *due meanes*, his aid you have not fought.
You ſeem ſo *knowing*, that none muſt adviſe ;
So *righteous*, that, you reformation hate ;
So *holy*, that, your brethren you diſpiſe,
So *powerfull*, as if you preſerv'd the *State* :
And beare your ſelves, as if unto theſe Nations
GOD, were oblig'd, by ſpeciall obligations.
And, if but with a ſuperficial look
A view of you were taken, on that ſide
Which faireſt ſhowes, you might be, then, miſtook,
For better then you'l prove, when you are tride.
You are now frequent in *humiliation*,
You are profeſt Reformers of your waies ;
You are become the longeſt-praying Nation,
And, holieſt-talking people, in theſe daies,

Your

Your simplest tradesmen are grown mighty Preachers,
 Your souldiers guifted are with double power,
 Young fillieft women are admired teachers,
 And ſpeak, and pray among you by the houre.

The chiefeft places in your *Common-weale*,

Supplied are, with men of *noted-zeale*.

The *godly party*, now preferments gets,
 (At leaft, they who the form thereof put on)
 And, when ſome of them, are prov'd counterfeits,
 The *honeft party* will be thought upon.

To keep the *foremoſt-table* of the L A W

Inviolatè, you care, of late, have took ;

And, many think, it ſhowes you ſtand in awe

Of G O D ; and, that you at his honour look.

And, peradventure, (if it hinder not

Your luſts or profits) when you are at leaſure,

Some *Orders* or *Proviſions* may be got,

To make you carefull, in ſome better meaſure,

To keep the ſecond-Table : wherein, lies

The prooſe of your faire-ſeeming ſanctities.

You zealouſly have, likewise, overthrowne

The monuments of Popiſh ſuperſtition ;

Pull'd Croſſes, Images, and Altars down,

Even thoſe things that gave but juſt ſuſpition

Of an Idolatrous or fruitleſſe uſe ;

As well appeareth, in not lettting paſſe

(When you demolish'd them, for their abuſe)

The guilded Organs, and the painted glaſſe.

You have for ev'rie week a Sabbath, now ;

For every *moon* a *Faſt* ; in private, more :

Thanksgiving daies, you likewise do allow,

For holy-daies, obſerved heretofore ;

Which, of thoſe feaſts, will well ſupply the room,

Vntill you wearie of them ſhall become.

Theſe works are found among you, and of thoſe

Some part from upright-heartedneſſe doth flow,

And

And from those rectified consciences,
Which do a reall Reformation show.
And, though the works themselves have no deservings
In their own nature, or, through imperfections,
Concomitant : yet, GOD, in you, observing
A *will* renew'd, and following his direction,
According to your power, accepteth so
A fraile performance, from a weake intent,
That, he as much, by *Grace*, imputes thereto,
As if it perfectly were done, and meant.

And (for a few thus qualifi'd) GOD hath
Deferr'd full prosecution of his wrath.
But, so far off, your Reformations, yet,
And pious shewes, are from deservings ought,
Or from a likelihood, that they will fet
The peace, for which, you have both pray'd and fought ;
That, if more mercies GOD vouchsafe not to you,
Then by your Sanctitie deserved are,
Your *holy-things*, would utterly undo you,
Though all your other sins remitted were.
For, as before their thrall, the wicked *Jewes*,
Did act a *seeming-sanctified part*,

Approaching near to GOD, in words, and shewes,
Yet, kept themselves, far from him, in their heart :
So, most of you have done : And, GOD therefore,
Your *Sabbaths*, *Fasts*, and *Praises* doth abhorre.
To him, your hands you lifted in a VOW ;
A serious *Covenant*, with him, you made,
You made it also, not without a show,
As if unfained purposes you had
To do, as you profest : And, you have seem'd
Not only to have rightly understood
That *League*, and highly thereof to have deem'd,
But, thereby, likewise you receiv'd much good.
Yet, as if, with well-doing, tir'd you were,
(Or, rather, as if you befotted grew)

To

To tender it, you very little care,
 Or, thereunto, conformity to shew.
 A needlesse duty, this, by some, is thought,
 Or, pressed farther, then of right, it ought.
 But, if it hath impos'd unduly been,
 Why were two *Realms*, so unadvis'd, to make it ?
 If righteou,us in your eyes, the same still seem;
 Why is not everie man requir'd to take it ?
 If, necessarilie, it was injoyn'd,
 And lawfully, why should you suffer them
 Both libertie, and favour, too, to finde,
 Who, therein, shall your *Ordinance* condemn ?
 Why, is there not a difference put 'twixt those
 Who take it ; and all those who shall refuse it ?
 And, punishment why do you not impose
 On them who take it, only, to abuse it ?
 Since, breach of publike Cov'nants is a sin,
 Which, alwaies, brings a publike vengeance in.
 A Cov'nant broke, through with the *Gibeonites*,
 (Who gained it a surreptitious way)
 Brought down a Plague upon the *Israelites*,
 Which cost, the blood of *Princes*, to allay.
 No branch of this, is anie way unjust,
 Or inconsistent, in the least degree,
 With anie dutie, which performe you must
 As *Christians*, or, as morall men you be ;
 Nor is it (being understood aright)
 A barre to anie Christians Libertie,
 Or, humane Priviledge ; though, at first sight,
 To some, these, may appeare infring'd thereby :
 For, by that Covenant, you vow'd no more,
 Then, what you were obliged to before.
 It binds you no profession to imbrace
 Of *Doctrine*, *Manners*, or, of *Discipline*,
 Ought farther, then conformable it is
 Vnto the Canon of the *Word-divine* :

You

You vowed nothing to reject, but what
 Shall prove, upon due triall, to be found
 Destructive, or repugnant unto *that* ;
 Or, to the *Bond*, wherewith you should be bound :
 And, as you are obliged, by the same,
 To nothing, any way unwarrantable ;
 So, likewise, you thereby, ingag'd became
 No further to performe, than you are able :

Nor harme, thereby, to any can befall,

But, praise to G O D, and safetie unto all.
 And, yet, this sacred *Covenant*, and V O W,
 Which tendeth to the prejudice of none,
 Which *Law-divine*, and *humane* doth allow,
 Which need constrain'd you to have undergone ;
 Which was resolv'd on, by two prudent *Nations*,
 Which, by the higheſt Senates, in both Lands,
 Was made, and took, with due deliberations,
 And, ſign'd with twentie hundred thouſand hands.
 Thoſe *Vowes*, which you have ſealed with your blood,
 Thoſe *Vowes*, which in ten thouſand *Congregations*
 Atteſted were ; and which you call'd on G O D
 To witneſſe too : Theſe *Vowes*, and *Proteſtations*,

Vow'd ſo religiously, and ſo atteſted,

Regarded are, as if you had but jeſted.

Who dream'd to ſee a V O W, cri'd up like that,
 Obſerv'd no better, than conditions made
 By Boyes, or Girles, at *Push-pin*, or at *Cat* ?
 Who could have thought, that *Chriſtians* ſhould have
 Of conſcience, or of credit, ſo ſmall care, (had
 As to forget, nay, ſo much to deſpiſe
 A Dutie, wherein ſo concern'd they are ?
 And, whereupon, Life, *State*, and Honour lies ?
 He that your *Ordinances* doth peruſe,
 With your inſtructions, and marks what is done ;
 Can find out nothing, whereby to excuſe
 Your ill purſuit, of what you well begun.

Or,

Or why, he should, till you reforme your wayes,
Much heed, what such a *Nation*, doth, or sayes.
For, both so negligent, and false are you,
In what you vow'd : yea, both to G O D, and *Man*,
So foolishly, so shamelesly untrue,
Most have been, since this *Covenant* began :
That (if you soon repent not) this one sin
Will make a curelesse *Breach* : yea, this offence
Will bring incurable-Destruction in,
Without a speedy, and true penitence.
Thus, that, which might have much advanc'd your peace,
Is like, by your corruption, to procure,
In stead of what you hope for, an encrease
Of Plagues, and Troubles, longer to endure :
Yet, this is not the only meanes of *Grace*,
Which is, by you abused, in this place.
Your *Provocations* are as much, or more,
In other sacred things : For, though some few
Have better out-fides, now, than heretofore,
They are not really, the same they shew.
The hewing out of *Reformation* makes
Good chips ; and, for each Carpenter, such Fees,
That, whatsoever paines therein he takes,
No feare of any outward losse, he fees.
In setting up of publike *Disciplines*,
There are Devices, to contrive it so,
That men shall thereby act their owne *Designes*,
And few perceive it, what they intend to do :
For, underneath a cloke of *outward-seale*,
More projects are pursu'd, than they reveale.
And, otherwhile, G O D bringeth so about
His *purpose*, that, he makes men Instruments
To plot it, work it, yea, to fight it out,
Against the current of their owne intents.
Sometime, the furious zeale of *Hypocrites*,
Or wilfulnesse of *Tyrants*, by the wages

M

Of

Of *Balaam*, to his fervice he invites ;
 And, them, againſt his enemies ingages.
 By theſe, he *Superſtition* doth deface,
 Pulls down *Idolatrie*, and way doth make
 For them, to build his *Church*, up, in that place
 Who ſeek to do his will, for *Conſcience-ſake*.

Yea, thus, he more then once or twice hath done,

Where famous *Reformations* were begun.

Thus *Iehu*, in a *Fierie zeal*, deſtroy'd
Baals Idols, with his *Prophets* : and, for this,
 That Crown, which by his Maſter was enjoy'd,
 GOD, for a while, entail'd on him, and his.
 Thus likewise, in this *Kingdom*, your eighth *Harrie*
 Made way for that which he intended not :
 And, then, from manie a wealthy *Monafterie*
 Both Lands and goods, for his reward he got.
 Yea, manie others furthered that work
 Beneath whoſe *ouſide zeale*, much avarice,
 Much pride, with much hypocrifie, did lurk,
 And, manie another ſecret luſt, and vice,

For which, now draweth near, the fatall day,

Of rooting them, and all their feed away.

Yet, their example makes not Theſe times free
 From thoſe corruptions : for, much dawbing, ſtill,
 With an untemper'd mortar, you may ſee ;
 And, with pretence of *good*, much *doing-ill*.
 Much ſhow of *Reformation*, here, is made
 In *civill-matters* ; ev'n by them, that ſteale,
 And ſuck the nourishment it ſhould have had,
 From this diſtreſt, and ſickly *Common-weale*.
 Yea, where it is expected, that extortion
 Should moſt be puniſhed ; there, now, are fees
 Exacted, in the moſt extreme proportion :

And, He, that everie ſecret action fees,

Will, ſhortly, find out ſome among them, too,

With whom, a *Bribe*, can more then conſcience do.

Yet,

Yet, such as these (when they are in the *Chaire*
 Of *Judgment, Equitie, Examination,*
 Or set in some *Committee*) offer faire,
 In zealous language, toward *Reformation* ;
 These look big on offenders ; threaten *vice*,
 And make some *honest men*, who come before them,
 To take them for the birds of *Paradise* ;
 And ready, for their *Virtues* to adore them.
 They grow familiar with your ablest *Preachers* ;
 They hear them often (in appearance gladly) (chers :
 They thanke them, praise them, as most powerfull Tea-
 They can bewaile the Times ; look verie sadly,

And seeme to be exceedingly affeard,

When they the threatnings of the *WORD* have heard.

Yet, when all this is done, they passe away,
 Through all these threatnings, and through all their fears,
 To prosecute their lusts, the selfe-same day,
 In which *G O D S* wrath was thundered in their ears.
 Yea, thus they do, when vengeance on the Road
 Is marching towards them, and in their view ;
 Thus brazen-fac'd, thus searelesse of their *GOD*,
 And thus irrationall, themselves they shew.
 Their *fasts* and *praises* are but complements,
 With *GOD* and men, to furnish out their *scene*,
 Or, serve to cover-over their intents :
 But, little to that purpose they should meane.

What e're the *Preacher* or the Prophet saies,

Resolv'd they are, to follow their own waies.

The Times, which you have either for confessions
 Of sins, or publike mercies, set apart,
 Are solemnized with such dull expressions,
 As if they were perform'd without a heart.
 And, though your *Fastings*, as Kings *Ahabs*, had
 Some recompence obtain'd in outward things,
 In lieu of *Outward-showes*, that you have made ;
 Yet, little reall fruit that *dutie* brings.

M 2

You

You fast not from *Oppression, Fraud, and Strife,*
Nor from your *Avarice, and base-designes* ;
You fast not, from a wicked course of life,
Nor from those lusts, whereto your flesh inclines :

Your heads, you, in the morning, humbly bow :

And, look, e're night, with an *imperious-brow.*

G O D cares not for your solemne *Fasting-day,*
Except you come before him, more prepar'd :
You meet, and grant the Preacher leave to say
What he shall please ; but, give it no regard.
Once, in a Moone, what is it, to repaire
Vnto the Church ; and, there, sit out a meale ?
Sleep out, perhaps, a *Sermon, or a Prai'r* ;
And, then come home, and fill your bellies well ?
Or, what availeth it, to sigh, and groane,
And, make a crabbed face, an houre or two ;
Or, whine out words, in some affected tone ;
Or, yawne out *Lamentations,* as some do ?

What will all this availe, if you depart

With an unsanctifi'd diffembling heart ?

When, on the fet *Humiliation-dayes,*
Your well-affected Brethren fast, and mourn ;
When ev'ry Congregation weeps, and prayes,
That, G O D, in mercie, might, to them, return :
Some (as if in despight of that Decree,
And, in contempt of G O D) dance, feast, and sing ;
Or, drinking healths, to their confusion, be,
Who, for the *Publike-weale, Peace-Offrings* bring.
And, many, who would seem to sacrifice
A contrite-spirit, and a broken-heart,
Come, loaded with so many vanities,
That, back, unto their dwellings, they depart,
Not onely, lesse accepted then before ;
But, more despised, and polluted more.
It is not to be thought, G O D doth regard
A *Formall-habit,* so you do appear

With

With hearts reform'd, and with a soule prepar'd,
His *holy-Word* obediently to hear.
Yet, know, that he expects, when you professe
A sorrow for your sins, you should put on
That outward, and that inward humblenessse,
By which, the dutie may be truly done.
He doth expect, that, when you near shall draw
Vnto his Throne, you should approach thereto
With so much reverence, and filiall awe,
That, to the same, you no dishonour do ;
Nor, make prophane Beholders, to contemne
His *Worship*, by your meane esteem of him.
For, some would scarce believe, you serv'd a G O D,
Who hath a power to punish, or to save ;
Or, be perswaded, that you fear'd his rod,
Or, that you need of his compassion have ;
If they observ'd, how cloath'd to him you come,
Or, heeded your behaviours, in his sight,
Or, saw you, after you returned home,
And, what your conversations were, that night.
For, many, of you, habited appeare
Like those, which to the *Revells* are invited ;
And, not, as if you men of *sorrow* were,
Or, with G O D's anger, or your sins, affrighted ;
But trim'd with toyes, which, at that time, and place,
Shewes, either want of *wit*, or, want of *grace*.
And, when you should appear, with looks compos'd,
According to the service you pretend,
Your thoughts, by your deportment, seem dispos'd,
As if employed to some other end.
Your voice is more imperious, and more loud,
Then, well befits a Fast : you laugh, and grin,
And, often, have those looks, and gestures, shew'd,
Which fitter for a *Theater* have been,
Then for a *Temple*, in a day of *Fasting* :
Which, if G O D should, severely, look upon,

M 3

Your

Your dayes of mourning, would be everlasting ;
And, your afflictions never would be done :

For, he would see (not without Indignation)

You come, but, with a fain'd *Humiliation*.

And, then, among those errors, and presumings,
Which make your *holy-things* abominable,
(And, which you must repent) are your assumings
Vnto your selves, what you are never able,
Nor, warranted to practise. For, the *Pride*,
Which hath begot this Boldnesse, doth bring on
Those dreamings, and o're-weenings, which divide,
Distract, and trouble you, as they have done.

You, missing his true meaning, who hath said,
You should be *Priests*, and *Prophets* to the LORD,
From *Truth*, and Decencie, have lately strai'd ;
And, made your Pray'rs, and Preaching, so abhor'd,

That in the stead of what you have expected,

Increase of Plagues, and Discords, is effected.

And, some of you, this Ignorance hath brought
To such presumption, that you vilifie (taught,
That PRAYER, which by CHRIST himselfe was
And, turn'd *Devotion* into Blasphemie ;

You, have not only offered *strange-fire*,
But, also, things uncleane : for, you present
Your Lusts unto Him ; and, those things require,
Which, make Him with your offerings discontent,
When, therefore, you present the Sacrifice
Of *Prayer*, know, that as you are not bounded
To *Verball-Formes* ; so, you should not despise
The *Rule*, whereon that dutie should be grounded ;

Left that, which might of *Blisse*, a meanes have bin,

A meanes become, of letting *Curses* in.

Of GOD, they seeme not prudently conceited,
Who think, that those Petitions he despiseth,
Which his owne *Spirit* hath, for us, indited ;
And only likes of those, which man deviseth :

Or,

Or, that, he will impute it as a Vice,
If in those wants, which formerly you had,
You shall present him one Petition twice,
Or, oftner, though with true devotion made ;
Or, that, at all times, all men, should repaire
Vnto his Trone, with suits extemporarie,
Because, those few that have the gift of *Pray'r*,
Can, quickly, to fit words, their meanings marrie :

For, this is but a novell-impofition,

Arifing out of Pride, and Superftition.

(As of *Virginitie*, long fince was faid)

Let them to whom G O D gives the fame receive it.

But, let it not on any man be laid,

To whom it hath not pleased him to give it.

To fpeak in publike, *Mofes* was leffe able

Than *Aaron* ; and, yet, G O D did him endow

With knowledge, and with gifts more honourable ;

And, from his *Holy-Spirit* they did flow.

The wifeft heart, hath not the nimbleft tongue :

Nor is it, ftill, the *Spirits* infpiration,

Whereby, fo many preach, and pray fo long :

But, *Memorie*, upon premeditation,

And, that, makes oft a fairer fhew, in words,

Than *Grace*, with gifts more fanctifi'd, affords.

And, by this help of *Nature*, carnall men,

Not only gain efteeeme beyond their merit ;

And, Player-like, act parts, which, now and then

Are, falſly, thought out-flowings of the Spirit :

But, by this qualitie, have, alfo, brought

Contempt on better men : and, oft, thereby,

Into their fimple hearers hearts, have wrought,

In ſtead of *Truth*, bewitching *hereſie*.

Yet, this their *Tongue-craft*, now, hath ſuch efteeeme,

That he, who to himſelfe, affumeth not

This gift, doth ſcarce to them a Chriſtian ſeeme :

And, therefore, many, now, the fame have got,

M 4

Who

Who care not, though these offerings of the tongue
 Be wholly *Non-sense*, so they may be *long*,
 GOD values your *Devotions*, by their strength
 Of *Faith* ; and by your pious inclination ;
 And, not by that *tautologie*, or *length*,
 Which hath, of late, begun to be in fashion,
 It was a *Pharisaicall-Tradition*,
 Arising partly from hypocrisie,
 And, partly, from a Jewish superstition,
 Which fool'd their Feminine simplicitie,
 As it doth ours. And, therefore, though he seeme
 Almost a *Reprobate*, who dares reprove
 That custome, (which those men do most esteeme,
 Who, with their owne conceptions, are in love)
 Yet, many of them, as your *Saviour* said,
 Have only *prated*, when they thought they *pray'd*.
 Let, then, your *Praying*, and your *Preaching*, too,
 Be such, as may *True-Pietie* advance :
 And, not the work of your *Destroyer*, do,
 By pleasing *Self-conceit*, and *Ignorance*,
 In giving leave to ev'rie giddie braine,
 To preach what ever *Fancie* shall invent ;
 And, heaps of those *false-Teachers* entertaine,
 Who bring you *Tidings*, which were never sent.
 A *mysterie*, I will to you unfold,
 Whereof, if you take heedfull observation,
 A glimmering-light, you shall, thereby, behold,
 To help promote both *Peace*, and *Reformation* ;
 And, give some hint, whereby you may provide,
 Against those *Errours*, which do much divide.
 There were two *SIMONS*, in the primitive,
 And purer times, who typified that
 Which doth concerne you : For, you do derive
 Your *Evill-being*, and your *Good-estate*,
 From what they signifie. The *Name* imports
 In English, *HEARING* ; and, these did fore-show,
That,

That, in the *Church*, from *Hearers* of two forts,
Great *Schismes*, and much *Hereſe* would flow.
From SIMON-PETER, which is in your tongue,
Hearing-the-Rock, the *Faithfull-Hearers* came :
From SIMON-MAGVS, all thoſe *Hearers* ſprung,
Which were ſeduc'd, according to his *Name* :

For, by Interpretation, 'tis as much

With you, as if yee ſaid, *Hearing-the-Witch*.

As *Simon-Peter*, and the *Sorcerer*,
Long ſince contended, whether of the two,
Should get poſſeſſion of the Peoples eare,
Ev'n ſo thoſe *hearings*, at this preſent, do.
As *Simon-Magus*, untill *Peter* ſpoke,
Had ſo bewitch'd the common-people, then,
That, for the POW'R of GOD, they him miſtook ;
So, *Formall-hearing*, now, bewitcheth men.
So, it is idoliz'd : and, ſome have thought,
When, formally, that Dutie they had paid,
The *Holy-Ghoſt* might for the ſame be bought :
But, as then, *Peter* of the *money* ſaid,

Their *Hearing* with them periſh, who ſuppoſe,

That, GOD his Graces, for ſuch wares beſtowes,
You, of this itching, this bewitching *Hearing*,
Have had Experiments : and, at this day,
There are ſuch bitter fruits therof appearing,
That, you had need be watchfull : and, to pray,
That, GOD would pleaſe, to ſanctifie the eare,
And, circumciſe your hearts, that you may know,
When, you the *Witch*, and when you *Peter* heare,
That, you, in Grace, may edified grow.

And, that this *Information* make you not
Reſpectleſſe of that *Hearing*, or that *Preaching*,
Whereby, that Saving-knowledge may be got,
Which no man hath, but by the *Spirits* teaching :

And, that, you ſo may *Heare*, that GOD may bleſſe
Hearing, with *Faith*, & Faith with Truth-full-Peace.

Take

Take heed unto your *Prayers*, that they reach not
 Their length, that Widowes-houfes do deuoure ;
 Take heed unto your *Preachings*, that, you preach not
 The *Spirit* weak ; and raife a *fleshly-power*.

Take heed in *Giving thanks*, you do not fay,
 In heart, when G O D hath victories beftowne ;
 That, of your Foes, his hand did thoufands flay,
 And, that, there fell ten thoufands by your owne.

Vnto your *Fafts*, and your *Humiliations*,
 Take, likewife, heed, left by your negligences,
 Thofe Duties may be greater aggravations
 Of your, but, feeming-forrow'd-for-Offences.

And, take heed, left hypocrifie may breed

Obftructions in you, of due *Taking-heed*.

If truly you defire a *happie-Peace*,
 Repent your falfe *Repentance* ; and, in hafte,
 Your fuits, with true finceritie addrefse,
 Before the *Day of mercie* fhall be pafte.
 Reforme your *Publike Fafts* ; and let them fhew,
 Ev'n in the *Out-ward-man*, fo truly fad,
 That, others may your inward-forrow know,
 And, by the fame, fo fenfible be made,
 Of what you feele ; that it may make them find
 A change in their owne hearts ; and, by that change,
 Become to pious dutie fo inclin'd,
 That, them from Vanitie, it may efrange ;

And, ev'rie day, one, thus, draw on another

To Penitence, till all repent together.

To make this dutie further to extend,
 (And, grow more generall) you fhall do well,
 Vnto your Adverfaries to commend,
 (And unto thofe, who in your quarters dwell)
 This *motion* : That (fince both of you profefse
 One G O D) you might affemble on *one day*,
 To meet before his Prefence, to confefse
 Your wickedneffe ; wide open, there, to lay

Your

Your *Causes* ; And, for judgement, to referre
Your selves to him. For, such an introduction,
A meanes to draw you somewhat nearer were,
And, to remove, it may be, some obstruction
Which hinders *Peace* ; or, els, to bring that, on,
By which, your work, the sooner may be done.

If, they that have the better *Cause*, think fit
(With some such meek and pious invitations
As they might frame) for this end, to admit
That day, whereon their Foes humiliations
Pretended are ; it either shall allure
Your Adversaries to that Penitence,
Which will a speedy amity procure :
Or, aggravate, so greatly their offence,
That GOD shall quite reject them, as if they
Refused your *Appeal* ; or, to abide
His *Doom* : and did intend some other way,
Or, by some other *Censor*, to be tri'd :

And, what event will thereupon ensue,
It were a needlesse matter to fore-shew.
When all are thus assembled, on one day,
Or els, of all, so many as GOD's grace
Shall make, therewith, content : (For, though it may
To you, be somewhat, yet nor *Time*, nor *Place*,
Are, in respect of Him, considerable)
Yea, when you in his presence shall appeare
To this effect (as he shall you inable)
Fall down before him, with all meeknesse, there.
Together then, with seriousness, begin
The *Fast* anew. In true humiliations,
Let all bewaile their errors, and their sin,
Till, in their mournings, and their *Lamentations*,
The famous *mourning*, equallize they shall
Of *Hadadrimmon* in *Megiddo* Vale.
Let, joyntly, *People*, *State*, and *King*, unite
In *penitence*, as they in *sinne* have done.

Themselves

Themselves, let them, for all their finnes, indite,
 (Their *new* and *ancient fins*) before G O D's Throne.
 And, forasmuch, as in this *later-Age*,
 And, in this *place*, he seemeth, as it were,
 To bring all things, again, upon the stage,
 Which, heretofore, in action, did appeare :
 (Yea, since they, who will heed it, may behold
 All that concerns th' *Estates*, or *conversation*
 Of *Saints*, or *sinners*, in G O D's Word fore-told,
 Epitomized in this *Generation*)

Let not his *warnings*, both by *Word*, and *Deed*,

Be frustrated, through want of *taking-heed*.

Remember to bewaile your *Gentilismes*,
 Your *Babylonish-whoredomes*, heretofore,
 Your *ancient-heresies*, and *moderne-Schismes*,
 That, G O D, for these, may judge these *Isles* no more.
 Observe, and well observe it ; that, because
 You govern'd lesse by *Law*, then by your *will* ;
 That, G O D, almost, depriv'd you of those Lawes :
 And, that, because (your projects to fulfill,
 Or, to promote your *carnall-Policies*)
Morality, and *Piety*, by you,

Were made but *stales* : the worlds *old-Heresies*,
 And *Heath'nish-manners*, are sprung up anew,

To interrupt, and marre the *publike-Peace*,

For your diffembling, and unthankfulnesse.

Remember, that, like *Israel*, you have spar'd
 The *Canaanites*, that should have been destroy'd :
 That, like rebellious *Saul*, you had regard
 To *Agag*, and forbidden spoiles enjoy'd.
 Remember, how you stagger'd off, and on,
 Betwixt the L O R D, and *Baal*, in ancient-time,
 And, how farre, you, in later yeares, have gone
 To repollute these *Islands*, by that crime.
 Remember, that, like *Judah*, you have made
 Confed'racies, with such as are G O D's Foes ;

Though

Though warnings, counsells, and commands you had
To shun their friendships, who the Truth oppose :

And, mindfull be, how you on them reli'd,

Whom *Egypt*, and whom *Asshur*, typifi'd.

Remember, that, you have, like *Solomon*,

(Though you had his example to beware)

Been carelesse, those *Alliances* to shun,

Which, both pernicious, and forbidden were.

For, all this Empire, guiltinesse contracted,

As well, by heeding not, to have prevented

What, by your Kings, and Peeres of State, was acted,

As, in not having, yet, this sin repented.

Repent, that, as in *Judah*, by her Kings,

You have, by halves, reform'd Religion too :

Call, therewithall, to mind, what fruit it brings,

The work of G O D, with negligence, to do.

And, humbled be, for ev'ry other sin,

Whereof these Isles have, jointly, guilty bin.

Let those three Parties, which have made, this day,

These *Islands* wretched, by their great Transgressions,

And, chas'd their *Glory*, and their *Peace*, away,

Make, jointly, and asunder, their confessions :

For, all have much offended, ev'n the best

Are guiltie of enough, to have destroi'd

The temporall *well-being* they possesse,

And, all their hopes of what may be enjoin'd.

Let luke-warme *Newters*, those poore-spirited,

Degenerated *Britains*, without heart,

(Who, as ignobly, have demerited,

As those, who persecute the guiltlesse part)

Repent, and change their temper, out of hand,

Left they be justly spu'd out of the land.

Let them, that are supposed best affected,

And, who, the best approved *Cause* befriended,

Examine, how their duties are neglected,

How false they are, in what they have pretended ;

How

How faintly they the *publike-Guard* began ;
 By what ill meanes, they their *Good-Cause* purfu'd ;
 How little trust in G O D, how much in *Man*,
 (And in an outward aid) hath oft, been shew'd ;
 How heedlesse, of their *Covenant*, they grow ;
 How many of them sleight the *Vow* they took ;
 How they inlarge, how they contract it, now ;
 How wilfully, how frequently, 'tis broke ;

And, how the publike sorrow they prolong,

By doing *Piety*, and *Iustice wrong*.

Let your *Malignant-partie* (or, of them,
 So many as are, yet, not gone so farre,
 That they all timely warnings must contemne)
 Remember, of what crimes they guilty are.
 Let them consider that to have their will,
 Or, that ambitious humours they may feed,
 Or, that some other lust they may fulfill,
 How, they have made their Countrey smart and bleeed.
 Let them consider, that they have purfu'd
 Their tyrannies, in these unhappie wars,
 As if they meant a pattern to have shew'd,
 Of *Rehoboam*, and his *Councillers* ;

Or, how King *Ahabs party* went to fight

At *Ramoth-Gilead*, as in GODS despight.

Let E N G L A N D mourn apart, for all those crimes,
 Which do pollute her at this present day ;
 And, those committed in preceding times,
 That G O D may take his heavie hand away.
 Her fickle nesse, in faith, and in attire ;
 Her great abuse of *plenties*, by excessse ;
 Her persecutions, both by sword and fire,
 Of those who did the *holy faith* professe.
 Her wanton nizing with the meanes of *Grace*,
 Her thanklesse ness for that long *Peace* she had,
 Her sleighting it when she forewarned was
 Of that great *breach*, which GOD on her hath made.

Yea,

Yea, all her other finnes let her lament :
Let her, all *Nationall-defaults* repent.
Let SCOTLAND mourn apart, and searh, wherfore
Her finnes upon her face, and on her back,
GOD, at this present, doth so deeply score,
Now, when she doth of sin most conscience make.
Let her examine, if she hath no End
To feize on some advantage, for her *owne* ;
While, her distressed *Sister* to defend,
She, piously, a readinesse hath shown.
If she be guilty, of so base a thought,
Let her repent it, e're GOD searh it out :
If she be cleare, *Truth* shall to light be brought ;
And, they who of her faithfulness, now, doubt,
Shall praise her Children ; if they have a care,
Their *lying*, and their *bragging* to forbear.
Let IRELAND mourn apart ; and, not, alone,
For her late *Trecheries*, and for the guilt
Which her inhumane *Natives* brought upon
Their heads, for blood of *Innocents* new-spilt ;
But, also, for the finnes of all those *Nations*,
Within her borders, who, for their oppressions
Were cast out of their *ancient-habitations* ;
And, lately, driven from their *new-posseessions*.
Let her, that brutish *Ignorance* lament,
Wherewith, she, many ages, was polluted ;
That *Heath'nish-Christianity* repent,
Which, her blind *Children*, piety reputed ;
And, her *Rebellions*, and *Idolatry*,
Let her bewaile, with true humility.
Let her observe, what her Transgressions be ;
That She, unto the praise of GOD, may say ;
In all his judgements truly just is he,
And, that, with *Mercies*, he did them allay.
For, if a strict inquirie he had made,
For all the Blood, th'Oppression, and the Guile,

Of

Of which, he, Information might have had,
 There had not one been living in that *Ile*.
 Both *Scot*, and *English*, verie studious were,
 To plant themselves upon her fruitfull plaines ;
 But, how, *Religion* might be planted there,
 They tooke but verie little care, or paines.

To save the *Soule*, not many were employ'd,
 And, therefore, many *Bodies*, were destroy'd.
 Had her late *Planters*, as industrious bin,
 Her *Natives*, with *Religion* to enrich,
 As how to make themselves great men, therein,
 (Or, if their care had been but halfe so much)
 Some hundred thousands had, this day, possest
 Their lives, and livelihoods ; who, at their cost,
 For times to come, *Examples* have increast
 Of *goodly-hopes*, through want of *Prudence*, lost.
 And, therefore, let them learne, who yet survive,
 Not to neglect CHRIST'S Kingdome ; if they would,
 Their *Kingdome*, or their *Heritage* should thrive ;
 Or, that, their *Hopes*, or *Labours* prosper should.

Yea, if they seek on Earth a firme possession,

Let them not build their houses by oppression.

For, not a few of her *Inhabitants*,
 Both out of *England*, and from *Scotland* came,
 Meane in esteeme ; opprest with many wants ;
 And, many of them, many wayes to blame ;
 Some, with projections, nor discreet, nor just ;
 Some, to defraud their Creditours, and Friends,
 Of their estates ; some, to enjoy their lust,
 And, other some, for other such like ends,
 Came over to that *Kingdome*, nor much knowne,
 Nor much regarded ; who, in little space,
 Were not alone exceeding wealthy growne,
 But, made both *Earles*, and *Barons* of the Place :

And, they, who suddenly, aloft did clime,

Were pulled to the ground in shorter time,

They,

They, whose abundance, over-night was more,
Then they could value ; e're the following day
Disclos'd it selfe, were made exceeding poore ;
And, glad from all their wealth, to run away :
Scarce leasure had they (lest they lost their lives,
With their estates) to take, of all they had,
Enough, wherewith their children, and their wives,
Might clothed be, when their escapes they made.
The *losse*, the *frights*, the *bloud-shed*, and the *cries*,
Felt, suffered, seen, and heard, in those *black-nights*,
Present O *Ireland*, still, before thine eyes :

Still, let thy *children* keep them in their fights.
That *Visitation*, let them so bewaile,
Especially, the sins that caused it,
That, they, nor their posterity, may faile
To mind the same ; and, let them not forget

To *mourn apart*, for that sad *desolation*,

Nor to be thankfull, for their *Preservation*.

Let every *Corporation*, *Town*, and *City*,

Within these *Ilands* also *mourn apart* ;

That, their Inhabitants may find more pity,

Then may be challenged, by due desert.

Some, of them, have the benefit enjoy'd

Of GODS protections, both from fire, and sword :

Some of them, have been touch'd, but not destroy'd,

For which, what can they lesse then thanks afford ?

Let them acknowledge his *preventing-Graces*,

Who, yet are safe ; and, that, GOD pleas'd hath bin

To keep *Destroyers* from their *dwelling places*,

So oft, so much polluted, by their sin :

And, let all those whom he began to smite,

Be thankfull, that, they were not ruin'd quite.

For, great are those oppressions, which, of late,

Have cri'd for vengeance, on some Governours,

Of *Mysteries*, and *Townes-incorporate*,

Who have abused both their *Trust* and *Powers*.

N

These

Thofe *Priviledges*, which to them were deign'd,
 With chiefe refpect unto the *Common-good*,
 Are oft infifted on (yea, and maintain'd)
 As if their *Granter* fhould be underftood,
 To meane fome favours to particular *Places*,
 With damage to the *Publike*; which, makes void
 His CHARTERS, *ipfo facto*: For, fuch *Graces*
 Are by their owne exceffivenefle deftroi'd,

If *Reason* may be Judge; which, heretofore,

The greateft fway, in humane Actions, bore.
 Yet, you have *Cities*, *Townes*, and *Mysteries*,
 Which do not only, by fuch *Grants*, as thefe,
 Opprefle the *Publike*, without Remedies;
 And, injure *Strangers*, by their *Franchifes*:
 But, alfo by *mis-ufage* of their *Grants*,
 And, by their *Pow'r* do many times opprefle
 The pooreft of their owne Inhabitants;
 Enflaving them, by wrongs, without redrefle,
 For, of thofe profits, which conferred were
 (As well their needy members to fustaine,
 As, decently, that port and charge to beare,
 Which, to thofe Corporations do pertaine)

Moft part is fwallowed, by a private purfe;

Or, fpent in Feaftings, which is fomewhat worfe.

And, when fo bad a *Corporation* growes,
 As to opprefle a *Stranger*, or their *owne*,
 He, that their tyranny then, undergoes,
 Is irrecoverably overthrowne,
 For, to a *Body-politique* belongs
 No *Soule*: And, if no *Soule*, what *Confcience*, then?
 And, if no *Confcience*, how can it, of wrongs
 Be fenfible? when it had wronged men?
 It doth confift of many, and can raife
 The larger *Bribe*; the fooner find a friend;
 Or, fearch out, by what perfons, or what wayes,
 It may (him whom it profecutes) offend:

And,

And, which is worst (when other enemies,
 Time, slaies;) This, is a Foe that never dies.
 Let, therefore, all your *Bodies-Politike*
 Lament their sins apart, lest G O D destroy
 Those *Priviledges*, which, without desert,
 And, to the wrong of others, they enjoy.
 Among the rest, let ev'rie *Academ*,
 Lament apart, till they, are purged from
 Their great corruptions, lest, from out of them,
 Your bane, as from a poison'd Fountaine come :
 For, their pollutions one maine cause have bin,
 Of all your present mischiefes : yea, from thence
 Proceeded not alone much of that sin,
 Which hath defil'd these *Isles* ; But, that offence,
 And, those divisions, also, which of late,
 Have almost ruined both Church, and State.
 For, there, through want of prudent *Government* ;
 Good principles, and pious education,
 Your youth, which were, for knowledge, thither sent,
 Lost civill manners, wit, and reputation.
 Thence was it, that your Clergie-men became
 Such Roarers, and such Toffe-pots, as they were.
 Their *Life*, and *Doctrine*, growne so much to blame,
 Was first corrupted, and perverted there.
 There, they were taught to fawne, and flatter, well,
 For their preferment ; and, how to become
 Fit Priests for *Ahab*, *Baal*, and *Jesabel* :
 Or, Pimps, and Panders, for the Whore of *Rome*.
 G O D grant, that for their sins, they so may mourne,
 That, they to G O D; and, G O D, to them may turne.
 Let your Assembly of Divines, apart,
 Repent and mourne ; themselves, examining,
 What aimes, what hopes, what purposes, what heart,
 And, what desires, they to their meetings, bring.
 Let them consider, whether, none advances
Traditions of their owne, to be received,

N 2

And

And to be practis'd, as Gods *Ordinances* ;
Which are, in truth, not such to be believed.
Let them examine, whether they do carrie
A due respect to *Christian-Liberty* ,
If they inforce those things, as necessary,
Of which there is no true necessity ;
 And, whether, they have not removed hence,
 What, might have edifi'd, without offence.
Let it be heeded whether they have care,
As CHRIST himselfe, and, his *Apostles* had,
What things the people, and the times, can beare,
E're they impose them ; lest, they make them mad,
Instead of right reforming. Let them trie,
Their *spirits* well, and search, if there be none
Who dare pretend divine Authöriety
For that, which GOD commands, not to be done.
Let search be made, if any *Discipline*
Hath been projected, for a private end,
Or, to advance a politike Designe,
Which needlessly, weak Christians might offend ;
 Or, which may causeleffe jealousies increafe,
 Inlarge your troubles, or deferre your *Peace*.
Let all their *Brethren of the Clergie*, too,
In every Faction, seriously repent,
And mourn apart ; This, let them chiefly do,
Who look'd one way, while they another went.
Let them consider, whether they pretend not
Great diligence, and zeale, to bring to passe
That just, and pious work, which they intend not
So much, as that, which therewith cover'd was ;
Let them examine, also, if the while
They cozen others, others will not seek,
With falshoods, their Deceivers to beguile,
And, to requite their practice, with the like ,
 Till all these *Kingdoms*, and these *Churches*, rue
 The pathes and vanities, which they pursue.

For,

For, as they had designs upon the *State*,
 Their aimes to further ; so have others had
 Designs on them, whereby they have, of late,
 To wicked purposes, advantage made.
 Some, to the *Presbyterian-side* adhere,
 Some to your *Independents* : But, with those,
 Who, busiest, in partaking, do appeare,
 Another *Faction*, secretly, doth close,
 Which parts it selfe among them, and, thereby,
 Spies out the strength, and weakneses of either ;
 Foments their quarrellings, and, doth comply,
 As friend to one side, yet, is true to neither ;

But, covertly, by means of those two *Factions*,
 Increaseth publike dangers, and distractions.
 These, by this craft, have made the zeale of those,
 On either side, whose purposes are good,
 The Kingdomes peace, unheeded, to oppose,
 With such, as, openly, the same withstood.
 So that, if *Envie*, *Avarice*, and *Pride*,
 Whence sprung that *Aconite*, that *Clergie-bane*,
 Which hath your *Clergie*, lately, giddi'd,
 Shall not, by penitence, away be tane,
 Your quarrells will perpetuated be ;
 And, neither *Church*, nor *State*, nor *Corporation*,
 Nor *Families*, be from divisions free.
 Now, therefore, in a true humiliation,

Let ev'ry one of them, prepare his heart,
 For his transgressions, to lament apart.
 Your *Militarie-Men*, apart, must mourne,
 Aswell as these. And, therefore, that, they may,
 With true compunction, from their wayes returne ;
 Let them, to heart, their many failings lay.
 Let your *Commanders* mourne, for all those harmes,
 Which have been suffered, under their Commands,
 By their neglecting of that *Law of Armes*,
 Whereon, the honour of a Souldier stands.

Let them bewaile the plunders, rapes, and murthers,
The Breaches of Lawes-morall, and Divine,
The violences, riots, and disorders
Committed through default of Discipline :

And, for their Avarice, and their Ambition,

Whereby, they do prolong your sad condition.

Let them not thinke, that none so worthie are
To be advis'd withall, (or of esteeme)

For *Souldiery*, as they that boast, and sweare,
Or arrogate to be, what they, but seem.

Let them not think, they better may confide

In *Officers*, who have not so much braine

To keep their legs from staggering aside,

Then in a *Souldier* of a sober-straine.

Or, that this *War* had e're the worse went on,

Had all been countenanc'd in their *Command*,

Who, for the worke-fake, ventur'd thereupon ;

And did, aswell as others, understand

The *moderne-Discipline*, and, therewith, too,

Knew what the *Greeks*, and *Romans* use to do.

Let them repent their treacherous complying

With your profess'd foes ; their favour-showing

To men suspected ; and their grace-denying,

Where better trust, and more respect was owing.

Let them be forrie, that the faithfulnessse,

Or, at the least, the prudence, which they wanted,

Made publike charge, and dangers to increafe

By Passes, and Protections, lightly granted.

And, let their hearts of adamant, and steel,

Be prick'd with such remorse, and penitence,

That, in themselves, a loathing they may feel

Of their inhumane spoiles, and insolence

Committed in that Countrey, which hath bred them ;

And, on their friends, who payed, arm'd, & fed them.

Moreover, let the *Gentrie* of the land

Bewaile their many vanities, apart ;

The

The duties of their calling understand,
 And lay their many failings more to heart.
 For, most have liv'd, as if to idleneffe,
 And to debaucherie they had been borne,
 And large estates, for nothing, did possesse,
 But, for supplies of lust, to serve their turn.
 A die, a cocke, a hound, hawke, horse, or whore,
 Were chiefest objects of their contemplation :
 Their sinnes alone, are, though you had no more,
 Enough to bring a Land to defolation :

And, they have been chiefe cause, and instruments

Of all these Plagues, for which this *Realme* laments.

But, much will want of perfecting a peace,
 Vntill your *Men of Law* perswaded be
 To mourn apart. For, they will re-increase
 Your quarrells, else, as soon as you agree.
 By their formalities, and slow proceeding,
 Your remedie, for injuries is made
 A mischief, the disease, oft times, exceeding :
 And, if some eye, unto them, be not had,
 So many places in your *Parliament*
 They will supply, and fill so many *Chaires*
 In your *Committees* ; that, much detriment
 Vnto the Subject ; and some close impaires

Of publike freedoms, (e're you be aware)

Which slip upon you, if you have not care.

They have, already, made the common way
 Of Trialls, very greatly, to enlarge
 Your troubles, by impertinent delay,
 And circumstances, to the suiters charge.
 So strong a party they have alwaies had,
 That your *Great-Charter*, which doth interdict
 Delay of *Justice*, was, in that point, made
 (E're since the grant) a *Law* without effect.
 But when their *Courts*, and practises have reach'd
 Oppressions height ; They, as the *Clergie* were,

N 4

Shall

Shall downe, into another Orb, be fetch'd,
And taught to keep a constant motion there.

This *Work*, upon some *Courts*, hath been begun ;

Another time, it shall be fully done.

Let ev'rie *Oiconomick-Government*,

And ev'rie single person, through the Nation,

In ev'rie *Family*, apart lament,

And take his wayes into examination.

For, all *Estates* and *Common-weals*, that be,

Consist of these : And, whensoever you shall

Those *Pettie-Governments* reformed see,

You, then, are in the way, of mending all.

If ev'rie *Household-Prince*, and *Officer*,

Within his Jurisdiction, would but please,

To make compleat a Reformation, there,

The *Work-desired*, should be done with ease.

Let each one, therefore, take the same in hand,

In all relations, wherein he may stand.

Let ev'rie *Master*, prudently direct ;

And, ev'rie *Servant*, faithfully obey :

Let ev'rie *Husband*, husband-like affect,

And, ev'rie *Wife*, a wife-like love repay.

Let *Parents*, parent-like, their hearts enlarge,

Their filiall duties, let the *Children* do ;

Let, singly, all of these their parts discharge,

Both to the *Family*, and *Strangers*, too.

Yea, let each person, individually,

Now, take himselfe, apart, and, all alone,

His heart examine, what Impietie,

By him, hath been occasioned, or done,

Whereby your *Peace* was broke ; and, then assay,

To help renew it, by what means he may.

But, chiefly, let the *Royall-Family*

Admit this Discipline, that others may

Receive encouragement, and light, thereby,

To find a *Penitentiarie-way*.

Oh !

Oh! let the *King*, if ever he expect,
To see the Citie of his Throne, in peace,
Go mourne apart ; and, let his thoughts reflect
Vpon his folly, and unrighteousnesse.
Let him like *David*, (and not *Ahab*-like)
Take meekly those reproofs, that GOD shall send,
And, let them on his heart so kindly strike,
That, he enraged grow not, but amend.
With that great Patterne, of true *Penitence*.
When he, like sheep, beholds his people flaine ;
Let him not look, too much, on their offence,
But, rather, let him of his own complaine :
 That, they may do the like ; and, GOD perceiving
 True penitence, quit both, by free forgiving.
Let not the *Jezabel* of *Rome* delude him,
With her black witch-crafts, and her fornications,
Left, out of all his Kingdomes she extrude him,
And, make him curst, through all generations ;
For, of all *Kings on earth*, who now shall drink
The cup of her delusions ; if in vaine
His warnings prove, the deepest he shall sink,
Into that Lake, whence none can rise againe.
Because, he hath not only had a sight
(Beyond them all) of her seducing waies ;
But, also, hath acknowledged that Light,
And, wilfully, himselfe to her betraies :
 Yea, and to make his sin, and shame the more,
 Betraies the blood of others, to the *Whore*.
Yet, that he may have all the meanes to fetch him
Back from perdition (if he be not gone
So far, by wilfulnesse, that none can reach him)
Let him be personally call'd upon,
To look unto his waies. And, since you know,
His *Flatterers*, present him their false glasse,
Himselfe, thereby, unto himself, to shew,
And make him seeme the man he never was ;

Help

Help thou to undeceive him ; left he may,
 With his three earthly Kingdomes (now halfe loft)
 Fool desp'rately, a heav'nly Crown away ;
 And, think, he shall redeem it, at the cost
 Of trimming up the Western end of PAVLS,
 By Fines, extractd from afflicted Soules.
 First, bid him call to mind (with mourning for them)
 The sins which did his *Fathers-house* pollute ;
 And, in his heart, so seriously, abhor them,
 That, it may bring forth penitentiall fruit.
 The blood of *War* that hath in *Peace* been shed ;
 The manifold uncleanneffes therein ;
 The superstitions, thereby, cherished ;
 Offences known, and those that hid have bin :
 The prosecution of the royall-blood
 In *Arabella* ; (guilty of no crime,
 Except it were offensive, to be good,
 And, to have had her being, in his time.)
 The matchlesse prophanation of a Day
 For *Gowries* death : his many great oppressions ;
 The fooling of the Kingdomes wealth away,
 And Subjects lives, by cheating Expeditions :
 With whatfoe're offences, of this kind,
 He shall, upon a strict enquire, find.
 With him, with like affections, to recall
 The slips of his own Reigne, and of his life ;
 The mischiefs, which to Him, and you, befall,
 In hunting for a superstitious *Wife* :
 His making of *Nobility* a scorne,
 By dignifying men of *base-condition* ;
 By choosing Counsellours, to serve his turne,
 In setting things, unworthy his fruition.
 By suffering of his royall Proclamations
 To be abused to injurious ends ;
 By making shewes of verball Reformatiōs,
 For publike good, when rapine he intends.

By

By faining fears, when cause of feare, none give him ;
And, by protesting, untill few believe him.
Let Him consider, that, all those, for whom
Against two Kingdoms, he, in Armes, appears,
And, whose Protector He is now become,
Are men, whom nothing, but their sin, endears.
Let Him consider, what a sea of blood,
In his three Kingdomes, hath, of late, been spilt,
For those, who share among them all his good,
And, make him culpable of all their guilt.
Let him consider, that, what, now, he strives,
And fights for, is, but, power to be undone ;
Or, that he may, by his Prerogatives,
Without controule, unto the Devill run :
For, unto him, that power, or that supply
Which may be for his good, none shall deny.
Let him remember, what the *German-horse*
Should have been sent for : Let him call to minde
Distressed *Rochel* : And, that, which will worse
Afflict him, when his feeling he shall finde,
Poore gasping *Ireland* ; whose wide-gaping wound
Calls out for vengeance, and, his honour taints
With deep-di'd stains. His flat'ers feigne a sound
From *Straffords* blood, and other such *black-Saints* ;
But, that Illusion will not keep him long
From hearing *Ireland* : For, two Kingdomes more
Have sent in blood, to make a *triple-Song* ;
Which, will, so dreadfully, so loudly roare,
That, he shall heare (unlesse repent he do)
Ere long ; and heare it, with a vengeance, too.
Let him repent, his having, long, attempted
His loving-people, to inflave, and grieve :
For, he from vengeance will not be exempted,
By pleading an usurp'd *Prerogative*.
Let him repent, the cov'ring his intents
With Protestations, and religious shoves :

Since,

Since, these are made such thred-bare complements,
 That, ev'ry one, almost, their meaning knowes :
 Nor let him longer foole himselfe, to think,
 The World perceives not, what his projects be :
 For, he is blinde, or, wilfully, doth wink,
 Who cannot, at a hundred loop-holes see,
 That, many yeares, before this war begun,
 He purposed the course, he, now, doth run.
 Then, that he may, without despairing, heare,
 Let him, with penitence, before it comes,
 To all those wholsome Counsels lend an eare,
 Which, timely, may prevent ensuing doomes.
 To mollifie his heart, let him present
 Before his understanding, and his eye,
 How spoiled, and how miserably rent
 His three late-happy-Kingdomes, now, do lie.
 Let him give eare unto those just complaints
 Which his distressed Subjects have prefer'd ;
 Let him regard the suffrings of the *Saints* ;
 Let living-moanes, or, dying-groanes, be heard :
 The Widdowes prayer, and, the Orphans cries,
 Left, GOD, to hear him, in distresse, denies.
 Let him remember, that, they, who complain,
 And, of whose Townes, he, now, doth ashes make,
 Are those, who, for his safe return from *Spain*,
 Made joyfull-Feasts, and Bonfires, for his sake.
 Let him consider, that, these are the Nations,
 (Ev'n these, whom, now, he tramples under-feet,)
 Who him received with glad acclamations,
 And him did, oft, with love-expressions, meet.
 Let him consider, that, they, who enjoy
 His prefence, now, are those that prey upon him ;
 Ev'n some of those, who lab'red to destroy
 His Fathers house ; and, those that have undone him,
 Both in his reputation, and, estate ;
 And, merit not his favour, but his hate.

Let

Let him take notice, that, by his digression
From prudent Counsells, his most cruell Foes
Have so imprison'd him in their possession,
That, of himselfe, he cannot, now, dispose.
And, since, all *Europe* knowes it, let him know,
That, though they flatter, and, upon him fawne,
He, despicable, in their eyes, doth grow ;
And, is, by them, esteem'd but as a pawne.
Yea, let him also know, that, he hath got
So little credit, upon either side,
That, as the Parliament, now, trusts him not,
So, but few other much in him confide.

Nor will his lost reputation, to him return,

Till, for his errors, he shall truly mourn.

Let him consider, that, whereas he sought
To multiplie wild-beasts, within his land,
That, G O D, in justice, now, the same hath brought
Almost into a Desert, to his hand.

To nourish *Beasts*, his *Huntsmen* took away
His peoples birth-right : And, behold, now, he
Is, therefore, hunted, like those Beasts of Prey,
By which, the neighb'ring towns molested be.
When he was in his artificiall-heav'n,

Which flatering *Poets*, and his *Painters* made,
Let him re-minde, what Attributes were given ;
With what high Epithetes, they made him glad ;

What joy, in vanities, he, then, did take ;

And, what a G O D of him, his Priests did make.

Let him take notice, that, there was a doubt,
His *Father* came not, fairly, to his end ;
And, that, when meanes was made to search it out,
And, Witnesses commanded to attend,
The Parliament, abruptly, up was broken ;
And, no proceeding, afterward, therein.
Let him consider, what this may betoken,
What jealousies, it, justly, might let in.

If

If any were suspected, without cause,
 Their Innocence, by triall, had been clear'd :
 If justly tax'd ; why had not, then, the Lawes
 Their course ? why was not that accuser heard ?

Clear, or not clear, somebody was to blame,

That, such an accusation quasht became.

Nay, these three *Kingdoms* did neglect, in this,
 A dutie, which they, questionlesse, did owe :
 And, partly, for that negligence it is,
 That, G O D, for blood, doth make enquire, now.
 For, of each *Subject* of the mean't respect,
 Ev'n of the Beggar, by the high-way side,
 The King hath an accompt, upon suspect,
 That, by the hand of violence he di'd.
 And, should a *King*, that, living, had protected
 So many millions, dying, so be sleighted,
 That, when he to be murther'd was suspected,
 Not one should be examin'd or indited ?

Believe it, this Neglect is, now, rewarded :

For, thousands die, and perish, unregarded.

In all three Kingdoms, was there never a one

To second, the Physicians, *Egleſham*

And *Ramsay* ? had he not a powerfull *Son* ?

And his Beloved servant, *Buckingham* ?

Were there not some about him, who then had
 No hopes, but those which on his life were laid :

Had he not Lords, and Earles enough, then, made,

Who, by this dutie, might have partly paid

For his respects ? Could none of all those things

Call'd *Bishops*, upon whom in life he doted ;

Whom he esteem'd the Angell-guard of Kings,

Whom he, out of the dung-hill, had promoted,

To sit with *Princes* ? could of all these, none

Repute him worth regard, when he was gone ?

Let him remember, and consider well,

What judgements, have, on that neglect, ensu'd ;

How

How suddenly, the *Duke*, foon after, fell ;
What direfull vengeance hath this Land purfu'd
Ev'n to this day : and know, there is a G O D,
Who (though Kings do neglect it, or, assay
To hide it) will be searching after bloud ;
And, all concealed mischiefs open lay.
This, let him do ; left, he, that might have worn
The glorious'st Christian Wreath, ere long, become
To be abroad, a laughing-stock, and scorn,
And, past regaining honour, here, at home.

For, yet, he may return ; and, if he do,

He shall recover all his Honour, too.

There is a way (if he will seek to finde it)
To greatest *Honours*, thorow this *Disgrace* :
There is a meanes (if he will, truly, minde it)
By which, this wonder may be brought to passe.
To no worse end, this V O I C E doth, now, discover
His failings, but, to drive him to this course.
To no worse purpose is he, thus blackt over,
But, that, he might not be defiled worse.
And, this V O I C E prophesies, that, if he shall
With upright-heartednesse, pursue that Path,
He shall not onely be restor'd to all
His honours lost, and be redeem'd from wrath,

But, also, farre more honourable grow,

Then all the Kings of *Europe*, reigning now.
Belief works greater wonders ; let him, then,
Believe it may be, and, it shall be done.
He hath, too much, believed many men,
Whose *Word* was lesse to be reli'd upon.
The precious'st Pearles lie deepest in the Seas,
The richest stones from hardest rocks are hew'd,
The darkest mornings have prov'd glorious dayes,
Great mercies to great Sinners, have been shew'd.
When, to repentance, G O D was pleas'd to call
Manasseh, few were better Kings then he :

When

When he converted persecuting *Saul*,
 A glorious change, in him, the *Church* did see ;
 And, so there may be, now : For, who can tell,
 But, that, to make you rise, your *Sov'raigne* fell ?
 If he suppose, that, he may find evasions
 From any thing, against him, here, exprest ;
 Yet, of offences, since he gave occasions,
 Let him not, in his own uprightnesse, rest :
 But, since G O D, both with *Scandalls*, and the *Sword*,
 Pursues him at the heeles, let him repent.
 Let him indeavour, in a true accord,
 To meet him in his lawfull *Parliament* :
 For, if, with humblenesse, he can submit
 To G O D's corrections, he will, soon, forgive him :
 He hath another blessing, for him, yet ;
 He, unto favour, will, again receive him :
 And, when his *Sov'raigne* shall, thus highly grace him,
 With their old love, his Subjects shall imbrace him.
 But, ere this reconcilement can be had,
 His *Parliament*, reform'd must, also, be ;
 And, their Attonement, must, with GOD be made :
 For, him they have provok'd, as well as he.
 And, though the better *Cause* their partie hath,
 And, prosecutes it, stoutly, now and then,
 Their failings, also, have deserved wrath ;
 And, many of them, are no better men.
 The greatest Counsells, in the world, may erre
 In Judgment, and in Fact : For, they consist
 Of many men, among whom, some there are,
 Who do not what they should, but, what they list.
 And, such, have, in your choice Affsemblies, bin
 Occasions of much errour, and, much sin.
 Then, let the *Bodies-Representative*
 Of these three Kingdomes ; but especially,
 Thy *Parliament*, O E N G L A N D, now, receive
 This summons to a true humility.

Let

Let ev'rie Individuall Member, there,
Lament apart. Let him, both as a *Man*,
And, as he qualified, doth appeare,
For publike fervice, do the best he can,
To purge out, by an humble penitence,
What guilt foever, he, by wilfulneffe,
Or weakneffe, hath incurred, ever since
A place in that *High-Court*, he did poffesse :
And, let him not difdaine, who ere he be,
To take this counsell, though it come by thee.
Remember him, if he be of the *Peers*,
The dutie of his *Peerage* : For, betweene
The *Sov'raigne-Person*, and the *Commoners*,
He standeth, as an Honourable *Meane*,
The *Body-Politike*, to temper fo,
That, ev'rie Part, and Member, of the fame,
May, to that due, and faire proportion grow,
Which will be moft convenient for the fame.
For, while they keep their *Station* ; and fo long,
As, in the *Three-Eftates*, there is retain'd
A comely Symetrie ; there can no wrong,
By either, from the other, be fustain'd :
Nor, can all humane policie invent,
A nobler, or a fafer Government.
But, if thofe *Parts* encroach upon each other,
Or, act to other purpofes, than thofe,
For which they were ordain'd, they'll fall together,
Into that Chaos, from which firft they rofe.
If therefore any *Peere*, through fome diftruff
Of others, or corruption of his owne,
Hath any way been failing, in that Truff,
Which GOD, by birth-right, hath on him beftowne ;
Or, if for his advantage, he hath fought,
To gaine a pow'r, or priviledge, whereby
A dammage, on the Publike, may be brought ;
Let him repent him, of that injurie ;

O

Left

Left else GODS *justice*, and the *Peoples* wrath,
Teare from him, that poore honour which he hath.
Bid them not think, that their Immunities,
And their large Priviledges granted were,
That, they the common people might despise ;
And, wrong that pow'r, with which they trusted are.
Bid them take heed, they do not so comply,
To help enlarge an *uncontrolled Pow'r*,
That, they at last, enable *Tyranny*,
The *Lords*, as well as *Commons*, to devour.
For, by that meanes, they shall not only bring
The *Commons* into bondage ; But, make way
For him, that is a *tyrannizing-King*,
Their honours, also, in the dust to lay ;
And, to advance those *Vndeserving-Groomes*,
That, shall out-brave them, and possesse their roomes.
Is't not enough, that some of them, of late,
Were lifted to their *Station*, from among
The *Commons*, for their falshood to the *State* ?
And doing *Innocence*, and *Vertue* wrong ?
For, some of them, at this day, had not won
The honour of a *Lordship*, had they not,
With stoutnesse, for the *Common-wealth*, begun ;
And, by betraying it, their *Titles* got.
Is't not enough, that, by such meanes as these,
They have attained to that high degree,
Those Freedomes, and those Princely Priviledges,
Which due unto the noblest Virtues be ;
Vnlesse, now they are up, it seemeth meet,
To let them tread the *Kingdome*, under feet ?
Is't not sufficient, that nigh fortie yeeres,
Most Honours, prostituted did become
To sale ? and, that so many of your *Peeres*
Have raised been, out of the verie scum
Of all mankind ? Can they not be content,
With what they have acquir'd, to go away ?

While

While they are wink'd at, cannot they repent ?
 That, what they have, they may, in peace, enjoy ?
 But, will they, still, endeavour to oppresse,
 And, to encroach upon the publike right ?
 Vntill the People, stirr'd with furiousnesse,
 Deprive them of their *May-game-Honours* quite ?

Let them, with wisdome, rather be content,

To save what they have gotten, and repent.

For those exorbitancies, let them mourn,

Whereby they have irregularly mov'd.

Let them, with meeknesse, now, to GOD return,

And not be mad, because they are reprov'd :

Left, if this VOICE displease them, they enforce,

E're long, the sending of a *Messenger*,

Which will afflict them, and enrage them worse,

Than he, whom at this present, they shall heare.

Let them, their *Persons*, and their *Families*,

Hereafter, with that vertuousnesse ennoble,

Which getteth favour in good peoples eies ;

And, spite of envie, makes their honours double :

So, they a *reall-Honour* will possesse ;

And, none shall thrive, who seeks to make it lesse.

Let ev'rie Member of the *Commons-House*,

For his Transgressions, also, mourne apart.

Let him, in secret, by himselfe, peruse

The thoughts, and inclinations of his heart.

Let him examine, how he first came in,

To be of that *Great-Councell* : whether he

Was not begotten, and conceiv'd in sin,

A *Member* of this *Parlament* to be.

And, if it hath been so ; then, all alone,

Let him that *Crime-Originall* repent ;

And, all that he hath actually mis-done,

Since he hath sitten in this *Parlament* :

For, till these be repented, all the fruit

Of his endeavours, will be like the *Root*.

As, he were verie foolish, who supposes,
Were he but Brambles, or but Nettles planted,
To gather Tulips, Violets, and Roses ;
So, out of question, they no folly wanted,
Who could conceive, that *Burgesse*, or, that *Knight*,
Whom, first, *corruption* chose (and who still dotes
On that which gave him power) can be right,
To *Pietie*, or *Justice*, in his Votes.

Let him search, whether that strict *Oath* he took,
At his *Admittance*, and the V O W, since made,
Hath not been either negligently broke,
Or, wilfully, some violation had :

And, if he find it so, let him condole

His failings, with repentance, and be whole.

If he hath more pursued his owne ends,
Than publike services : If he hath striven
For seare, for gaine, or for respect of Friends,
That, an injurious *censure* should be given :
If he hath found himselfe, since his *Election*,
Puft up with that intollerable pride,
Or, that opinion of his owne perfection,
Which is in some of them, with *scorne*, espi'd :
If he hath, by his Pow'r, or by his Place,
Occasion took, on absent men, to throw
Aspersions undeserv'd, to their disgrace ;
Or, damage, e're themselves they wrong'd could know ;

Let him be forrie for his impudence,

And, seek to make amends, for that offence.

If he hath injur'd any, by delay ;
Or, by unfit advantages, or times,
Procured *Votes*, a surreptitious way ;
Or justified sinners in their crimes :
If he hath crossed Vertues due reward,
By plotting, packing, siding, or partaking ;
By hiding that, which ought to be declar'd,
By cowardly, an honest Cause, forsaking :

If

If, he hath under blame, or censure, brought
 Those innocents, who, meerly, out of zeale
 Vnto the Publike, have, sincerely, fought
 His folly, or his fallshood, to reveale ;

And knew it true, (although their proofes did faile ;)

Let him, his cruelty, in that, bewaile.

And, let your *Parliament* take speciall care
 Of this abuse ; left, els, a ground be lai'd,
 Whereon, their cunning foes may engines reare,
 Whereby, they may be wrong'd, if not betrai'd.
 For, though in justice they should vindicate
 The honour of their Members, whensoever
 Rash levitie, malignancie, or hate,
 To injure or asperse them, shall endeavour ;
 Yet, when good *probabilities*, induce
 The well-affected, to mistrust, or feare,
 Some publike dammage, danger, or abuse,
 By that, which they shall either see, or heare,

By any *Member*, either done, or said ;

Why should it not, unto his charge be laid ?

If, where, it ought, a secret be reveal'd ;

If, for the *publike*, without private spleen ;

If, past due time, it hath not been conceal'd ;

If, probabilitie thereof hath been ;

If, he that speaks it, be no way defam'd,

And, of concernment if the same appears,

Why should the speaker, be reprov'd or blam'd,

For thus disclosing, what he thinks, or hears ?

If it be false, th'accused, need not feare it ;

For, if he be not otherwaies suspected,

None, without proof, unto his wrong, will heare it.

And, if he blamelesse be, and well affected,

The zeal of his accuser, hee'l commend ;

And, count him his, because, the *Kingdoms* friend.

Your *Senators*, their priviledges have,

Not for their own, but for the *publike* sake ;

O 3

And,

And, they abuse the trust their *Countrey* gave,
Who, any further use, of them shall make.
And, who can judge it reasonable, then,
To make the people more afraid to wrong
The priviledges, of your Single-men,
Then those, which to the Commonwealth belong ?
Were it not fitter, to adventure on
Dishonouring a *Commoner*, or *Peer*,
Then suffer all of them to be undone,
Through want of speaking that which you shall hear ?

Let them, who *Freedoms-personall* would cherish,
To publike dammage ; with their freedoms, perish.
This way, the *Royallists* did first begin
To screw up their *Prerogative*, to that,
Which, made it more indulgent to have bin,
To serve their turnes, then to secure the *State*.
And, if there be not still a prudent care
That, *Priviledges* clash not ; and, that they
Which are subordinate, may not appeare
In force, untill their Betters, give them way ;
Destruccion will succeed. Let, therefore, so
Each *Member*, on his Priviledge insist.
That, both by claime and practice, he may show,
They are not to be used, as men list ;

Or, turned into *Bug-bears*, to affright
The *Common-wealth*, from claiming of her right.
Let, therefore, care be took, and, quickly too,
That, her due rights the *Common-wealth* enjoy ;
That, private men their duties better do ;
And, that, *divisions* do not all destroy.
Let not those foolish Toyes, who do besot
Themselves, with arrogance, presume to prate,
As if a Parliament had them begot,
To be the heires-apparent to the State.
Permit you not *Religious-Melancholy*,
Phlegmatick-Av'rice, or, *Zeale-Cholerick*,

Nor

Nor an exceſſivenesse of *Sanguine-Folly*,
To make both *Church* and *State* grow deadly sick,
Nay, rather mad ; and, in their mad distractions,
To teare themselves, into a thousand fractions.
Let not your *King* and *Parliament*, in *One*,
Much lesse apart, mistake themselves, for that,
Which is most worthy to be thought upon :
Or, think, they are essentially, the S T A T E ;
Let them not fancie, that, th' Authority
And Priviledges upon them bestowed,
Conferred, to set up a *Majesty*,
A *Power*, or a *Glory*, of their own.
But, let them know, 'twas for another thing,
Which they but *represent* ; and, which, ere long,
Them, to a strict account, will, doubtlesse, bring,
If any way, they do it wilfull wrong :
For, that, indeed, is, really, the *Face*,
Whereof, they are the *shadow*, in the glasse.
Moreover, thus informe them, that, if either,
They, still, divided, grow from bad, to worse ;
Or, (without penitence unite together)
And, by their sin, provoke him to that course ;
GOD, out of their confusions, can, and will
Create a cure ; and, raise a *lawfull-power*,
His promise to his people to fulfill ;
And, his, and their Opposers, to devour.
Yea, bid both *King*, and *Parliament*, make haſt,
In penitence, united, to appeare :
Left, into those Confusions, they be caſt,
Which will affright them both ; and, make them feare,
And, know, there is, on earth, a *greater-thing*,
Then, an unrighteous *Parliament*, or *King*.
More might be ſaid ; but, that which is behinde,
Requires another season : Thou, therefore,
Another opportunity muſt finde,
If, thou deſir'ſt to be informed more.

Perhaps,

Perhaps, thou hast, already, more exprest,
 Then many will approve, if thou reveale it :
 Yet, if thou look for any *temp'rall-rest* ;
 Let hopes, nor fears, compell thee to conceal it.
 Thy *Scorners*, in derision, lately, said,
 Thou art a *Prophet* ; but, when all is told
 Which is behind, their pride will be afraid,
 That, some ensuing things, thou didst behold ;
 And, that, what e're thou art, thou hast declar'd
 Those *Councells*, whereof notice should be took ;
 Those *warnings*, which are worthy of regard ;
 And, like a *true-man*, and a *free-man* spoke.

Let it be therefore, spoken, without fear :

And, *Let him, that hath eares to hear it, hear.*
The VOICE here, left to speake ; and, here, will I
For this time, leave to write ; and, sit, and mourn
For Britains, and mine own iniquity,
Untill, that VOICE, with perfect Peace, return.
O G O D ! retorne it, quickly ; and, let not
This portion of it, be divulg'd in vain ;
Or, so despised be, or so forgot,
That, Words of Peace, we never heare again.
Speak Peace, how ever, to thy Servants heart ;
Speak to his Soul, in grace and mercy, L O R D !
That, from thy wayes, he never may depart ;
Or, dis-obedient be unto thy Word.

Forgive him, all the vanities, that lurke
Within his heart ; All deeds, by him, misdone,
And every word, and thought, whereby this worke
Defil'd hath been, since, first, it was begun.

Of outward-mercies, and, of some more ease
From his afflictions, too, he should be glad :
But, since ther's as much bane, as blisse, in these ;
Give, what thou knowest fittest to be had.

And, let an Eccho, from this V O I C E, redound
Vnto thy praise, an everlasting-sound. Amen.

F I N I S.

1649.

Carmen Eucharisticon.

[HAZLITT, NO. 47.]

Carmen Eucharifticon:

A P R I V A T E

THANK-OBLATION,

Exhibited to the Glory of

THE LORD OF HOSTS,

F O R

The timely and wonderfull Deliverance,
vouchsafed to this NATION, in the routing of a
numerous Army of Irish Rebels before *Dublin*, by the
Sword of his valiant Servant,

M I C H A E L J O N E S,

Lieutenant-Generall for the Parliament of ENGLAND.

Composed by *Geo. Wither* Esquire,

August 29. 1649.

*The longest-lasting Sacrifice
Is that, which most neglected lies.
Sweet Incense into nothing fumes ;
The Fat of Beasts away consumes ;
A Song, which doth G O D's Works commend,
Continues longer ; yet, hath end :
But perfect-love is an Oblation,
Which hath no finall consumation.*

London : Printed by *Robert Austin*. 1649.

Carmen Eucharisticon:

A PRIVATE

THANK-OBLATION,

EXHIBITED

To the Glory of the LORD OF HOSTS, &c.

PU**bl**ike-Duties being done,
 By my self, Ile now alone,
 Consummate a *Private-one*.
 Therefore, O my Soul! awake;
 And, let both, with heart and tongue,
 Such a *Song of Praise* be fung,
 That, thereby, both old and young,
 Of G O D's mercies heed may take.

For, such *Trophies* (though now waved)
Moses, Deborah, and David,
 When they from their foes were saved,
 Did, with good acceptance, raise:
 And (though other *Thank-Oblations*
 Perish'd, with their Generations)
 G O D is, yet, throughout all Nations,
 Honor'd by their *Songs of Praise*.

We, to thee, O LORD! have *praid*,
Thanks returned, *fung*, and *said*,
 And, our *common-duty* paid,
 As we could perform the same:
 That, which we have seen, and heard,
 Of thy *mercifull regard*,
 Hath been openly declar'd,
 To the glory of thy *Name*.

But, O G O D! we may as well
 Close the *Seas* up, in a *shell*,
 As inabled be to tell
 Thy *Compassions* large extent;
 Or, to make full illustration
 Of thy favours to this *Nation*,
 In our frequent preservation
 From the furious *Foes* intent.

For, that *single-mercy*, LORD,
 Which this Day we do record,
 Many *mercies* doth afford,
 More then all men can perceive.
 That *Deliverance*, made way
 For another *joyfull-day*,
 And that, peradventure, may
 Bring to passe, what we would have.

With vain *Moab*, did conspire
Ammon, Amalek, and Tyre,
 Threatning, like consuming fire,
 To destroy thy *chosen Flock*;
 And, in hope, their will to do,
 They have hired *Balaam* too,
 With *false Prophets* many moe,
 To advance a *stumbling-block*.

Of their vaine prefumings proud,
They like Thunder from a cloud,
Did begin to roar aloud

In deluded peoples ears ;
And their empty vanities,
Blushleffe brags, and shameleffe lies,
Fill'd the hearts of men unwise,
With false hopes, and causeleffe fears.

The fool'd *Welsh*, the faithleffe *Scot*,
And our *English* misbegot,
Joyning in an *Irish* plot,
Sought to root us from the *Land* :
They with *Sulphur*, *Sword*, and *Flame*,
Round about our *dwellings* came,
And, had brought us all to shame,
Had not, God, stretch'd forth his hand.

But, he, thereof notice took ;
And, as *Sisera* he strook,
With his Host, by *Kishon-brook* ;
So, he smote them in their pride :
And, the same successe they had
Which befell to *Benhadad*,
When, the like account he made,
That, the *spoile* he should divide.

For, whilst *Ormond*, and while *Taaff*,
In their Tents, did game, and quaff,
(At our sad condition laugh)
And, of *Captives* predispos'd ;
Then, that *Arm*, which they despis'd,
Suddenly, their *Camp* surpris'd ;
And, the snares, which they devis'd
For our feet, their owne inclos'd.

Mich'el, and his *Angells*, there
Threw their *Dragon-Cavaliere*,
With his *Angells*, from our *Sphere*,
In confusion, to their owne ;
Where, unable to repent,
They despairingly lament,
And blaspheme with discontent,
Him, that hath such *mercy* showne.

For, though (blinded in their sin)
Outwardly, they jeer and grin ;
Hellish horrors lurk within,
Filling their faint hearts with fears :
Their *chief refuge*, is a *lie* ;
And, which way foe're they fly,
Guilt pursues them with a cry,
Which the God of Justice hears.

Their accusing *conscience*, feels
Vengeance following them at heels,
And, her dreadfull Charet wheels
Threatning, what to them is due :
Yet, infernall indignation,
Stirs them up to vindication,
Height'ned by a desperation
Of those ends, which they pursue.

And, that made them take the field,
(Trusting in their sword and shield)
When their conscience bid them yeeld :
But, they soon did back retire,
And, to fly away began,
As when the *Philistins* ran,
From the sword of *Jonathan*,
And, but one sleight armed *Squire*.

Never was there such a day
Seen till then at * *Ballacleshagh*,
Since the † *Liffy* wash'd her Kea,
And, there, first, the ‡ *Sea-Nymphs* met :
For, God's arm, did there, and then,
Give us *Limster* back agen,
When it was nigh lost ; and, when,
Hope, was with *despairs* beset.

Yet, as if that daies successe,
Had too little been, unlesse
He consider'd our distresse,
In our *London-Derry* friends ;
Or, lest els, blind ignorance
Might judge, that an act of chance,
He, our free *deliverance*,
Into *Ulster*, too, extends.

And,

* Dublin.
† The River
at Dublin.
‡ The Sea
Water.

And, by that redoubled blow,
 Gave another overthrow ;
 For, *Designements* one or two,
 By that means dissolved be :
 Which hath so intraged them,
 That, they raile, revile, blaspHEME,
 And their own beleefe condemn,
 For believing what they see.

Oh! what pen, or tongue is there
 Fully able to declare,
 What, to us, G O D'S *Mercies* were
 Since our *Champion* he hath been ?
 Nay, who can half that recite,
 VVhich for us, in open fight,
 He hath done since *Nashy-Fight*,
 Where, he, first, was plainly seen ?

He hath magnifi'd his *worth*
 In most glorious marchings forth,
 From the *South*, unto the *North*,
 And, through all our *British-Coasts* ;
England, Scotland, Ireland, Wales,
Towns, and Fields, and Hills, and Dales,
Sea, and Land, him, justly calls
 The VICTORIOUS LORD OF HOASTS.

Frequently, our eyes behold,
Mercies, great and manifold,
 Such, as were in times of old,
 By his *Chosen Flock* enjoy'd :
 Such, as were vouchsafed, when
Hundreds, chafed were by *ten* ;
Thousands, by a hundred men,
 And great *Hoasts*, by few destroy'd.

VVe have seen God marching, so,
 VVith our *Friends*, against our *Foe*,
 As he did, long time ago,
 VVhen his *Isr'el* were oppress'd :
 And, securing us from feare ;
 VVhen our hopes at lowest were ;
 VVhen despis'd, we did appeare,
 And our perill most increas'd.

VVhen all seem'd at once on fire ;
 VVhen our *Brethren* did conspire,
 VVith our *Foes*, to blow that higher,
 VVhich did flame too high, before ;
 VVhen within their hearts they said,
We so deep, our Plots have laid,
That divine, with humane aid,
Shall prevent them, now no more.

Yea, when said it was by some,
What is of their God become,
Who, they dream'd, should save them from
What our Counsell hath decreed ?
 Then, did God, himself, arise ;
 Then, his *Arme*, in glorious wife,
 Saves us from our *Enemies*,
 In the times of greatest need.

And not only from their power,
 (Arm'd, and gaping to devoure,)
 Hath he kept this Land of our,
 But, he more then this hath done ;
 Them, who to inflave us thought,
 And, our causlesse ruine fought,
 Underneath our feet he brought,
 That they might be trod upon.

Nay, we have, yet more to say :
 Though our *Foes*, lie night and day,
 In our bosomes, to betray ;
 And, disguised are like Friends ;
 God, hath still prevented so,
 VVhat their malice prompts them to,
 That, themselves, they still undo ;
 But, accomplish not their ends.

VVe have seen G O D, in our daies,
 VValking on, in all those *waies*,
 VVhich (to his eternall praise)
 VVere in *former Ages*, trod :
 In our *joyes*, and when we *weep*,
 In our *wakings*, in our *sleep*,
 On the *Heights*, and in the *Deep*,
 VVe have seen thy steps O G O D !

VVe

We have seen, here, where we dwell,
Works of thine, which parallel
All that *ancient-flories* tell

Touching either *Foes*, or *Friends*.
Yea, if all *Records* were lost,
We by that, which now thou dost,
Might collect what do we must,
And, what each mans *way* attends.

We have seen (and see we shall)
What to *Pharoah* did befall,
And ordained is for all

VVho shall obstinate remain :
VVe have seen, that upon such,
Plagues, or *Mercies* work not much,
And, that these two often touch
On some, softned hearts, in vain.

VVe have known men, once or twice,
VVarned ; yea, afflicted thrice ;
Yet, *habituated Vice*,

In her posture doth abide :
And, her *Lovers*, without stop,
Prosecute their fruitlesse *hope*,
Though their *Partners* daily drop,
Down to hell, on ev'ry side.

We have seen the pride of *Kings*,
With those much desired things,
Whence their vain ambition springs,
Scorn'd, despis'd, and set at nought.
VVe, their *silk*, their *pearls*, their *gold*,
And their *precious Femms*, behold
Scattered, pawned, bought and sold ;
And to shame, their glory brought.

VVe have seen fair seeming *Starrs*,
Thither tumbled from high *Spears*,
VVhere their vanity appears ;
And that *wisemen* may dispense
VVith deluding *Sophistries*,
To promote, what they devise,
Till they put their trust in *lies*,
Through a *reprobated sense*.

VVe have seen, when G O D, once, makes
Search for *Blood*, what *hills* he shakes ;
VVhat high *Cedars*, down he breaks ;
And what portion he prepares
For *Apostates*, *Balaamites*,
For blood-thirsty *Canaanites*,
And self-seeking *Hypocrites*,
VVhen their sin at full appears.

All these things, and many more
Such as these, we see and know :
Oh ! that we could mind them too !
And our lives thereby amend :
For his *Mercy* shown of late,
(And which we commemorate,
By Commandment from the *State*)
Was vouchsafed to that end.

Let us therefore not suppose,
'Tis enough to do like those,
VVho make only *Verball shoves*
Of the duties in command ;
For, unlesse, in deeds, as well
As in *words*, our thanks we tell,
As unthankfully we deal,
As if we had curst, and ban'd.

Yea, although our *Temples* ring
Of G O D s praise ; though loud we sing,
And all those *Thank-offrings* bring,
VVhich the *Formalist* oblates ;
Yet, if we perform no more,
He our *presents* doth abhor,
As the hiring of a whore,
And our vain *Lip-service* hates.

If, we therewith, do not heed,
How with us G O D doth proceed ;
And, how, he at every need,
Hears us, timely, when we call ;
That, to such, as helpless lie,
VVe may yeild the like supply,
VVhen to us, for help they cry ;
VVe, ere long time, rue it shall.

Yea,

Yea, unlesse we pity more
 The oppressions of the *poore*,
 Then we have done heretofore,
 And to *Justice* more adhere ;
 This, will prove but a *delusion*,
 And all *mercies* in conclusion,
 Bring upon us just confusion,
 When such vengeance we least feare.

Still, in *selfnesse* if we live ;
 Much receive, but nothing give ;
 Cheare our selves, and others grieve ;
 We are in the *way* of *death* :
 And, of whatsoe're esteem,
 In our owne conceits, we seem,
 God will cast us quite from him,
 If we settle in that *path*.

For, it is for nothing lesse
 Then this *Nations* righteoufnesse,
 Or, our fakes, that G O D doth blesse
 Those *designes* we undertake :
 But, 'tis rather from their fin,
 Who have our *opposers* been,
 Whence our *Victories* begin,
 And, for God's free mercy sake.

For no *goodnesse* of our owne,
 Did God's hand the *King* uncrowne,
 And pull other *Tyrants* downe ;
 Nor, because, he, yet, doth see
 That our zealous *Protestations*,
 Or pretended *Reformations*
 Gf our great abominations,
 With our practises agree.

But by *mercie* he makes way
 To his *feare* ; that, yet we may
Hear his voice, while 'tis, to day ;
 Whereunto, if we incline,
 Maugre, then, all former finings,
 Our late seasonable winnings,
 Shall be pledges, and beginnings
 Of a *mercy* more divine.

Oh, now therefore, let our *praise*
 Be *right-walkings*, in his *wayes*,
 And, *believing* what he saies :
 Let our *thankfulnesse* be, still,
 In true charity exprest ;
 In relieving men oppress ;
 And, indeavouring our best,
 In obedience, to his *will*.

Let us prudently forbear
 To wax proud, or domineere,
 When God, for us, doth appeare ;
 And, with *awe* expresse our joy :
 Left, if we presumptuous grow,
 He may (for our doing so)
 Turne his anger from our *Foe* ;
 Or, both *him* and *us* destroy.

We have seen the *strong* defeated ;
 By himself, the *cheater cheated* ;
Men ambitious lower seated ;
 And, long-fixed *Pow'rs* remov'd ;
 Nay, ev'n such as we reputed
 Things divinely constituted,
 Are destroy'd ; and, they confuted,
 Who, have them, for such, approv'd.

We have seen those things despised,
 Which our *Fathers* highly prized,
 And the *whole earth* Idolized ;
 Therefore, let us, now, for ever,
 Constant be to that *perfection*,
 Which deserveth not rejection,
 And, renounce our vaine affection
 To the waies of our *deceiver*.

Let those things, which G O D hath done
 For these *Isles*, be thought upon,
 Not at such fet times, alone,
 As the *Civill Pow'rs* command ;
 But, now let us, *all our dayes*,
 Meditate his *works*, and *waies*,
 And be mindfull of his *praise* ;
 Whilst there shall be Sea, or Land.

And,

And, Oh my eternall Lord !
 Let thy al fubduing *Sword*,
 But, that chiefly of thy *Word*,
 Thus prevaile, for evermore ;
 Make it still victorious grow,
 Till to thee all *Monarchs* bow,
 And, till vengeance thou shalt throw
 On the *Dragon*, and the *Whore*.

Well accept, this day, what wee
 Have in publike offred thee ;
 And, this *private Mite*, from me,
 Which I now presume to add :
 For, in ev'ry *Act of Grace*,
 Which by thee vouchsafed was,
 Since my breathings in this *place*,
 I, some speciall *fruits* have had.

In the many variations
 Of thy *works*, and *dispensations*,
 Unto these *divided Nations*,
 I have learn'd to find out *thee*.
 I, by them, thy mind discover,
 And, I daily read thee over,
 As my *God, King, Father, Lover* ;
 And, as *all in all*, to mee.

I have found thee in their *failings* ;
 In their *losings*, and *prevailings* ;
 In their *joyes*, and their *bewailings* ;
 In their *hardnesse*, and their *blindnesse* :
 In their *Trust*, and their *suspitions*,
 In their *false*, and *true professions*,
 In their *good*, and *bad conditions* ;
 In their *love*, and their *unkindnesse*.

And, although this *Generation*,
 Yet, beholds not what relation,
 To their *fall*, or *preservation*,
 My despised *Poems* have ;
 Some, ere long, will better heed them,
 And (though few, now, think they need them)
 Thou, wilt give them cause to read them,
 VVhen I shall be in my *grave*.

Oh ! till then, let me perfever,
 My known *duties* to endeavour,
 VVith true *patience*, howsoever
 Thou shalt exercise my *Faith* :
 And, in ev'ry strong *Temptation*,
Tryall, *Straight*, or *Tribulation*,
 Mind me, for my *Consolation*,
 VVhat, thy truthfull *Spirit* faith.

To what ever, thou shalt call me,
 Or, what ever may befall me,
 Let no *Terrene-Power* appale me,
 From declaring of thy *Truth* ;
 Let me, all my wits apply,
 Thy great *Name* to magnifie,
 VVhilst I live ; and when I die,
 Let thy *praise* be in my mouth.

And, when here I have compleated,
 That, for which I was created,
 Let me thither be translated,
 VVhere thy *Saints*, the *Lamb* attend ;
 That, I, may in praising him,
 There communicate with them,
 In that everlasting *Hymn*,
 VVhich, will never have an end.

AMEN. HALELUJAH.

F I N I S.

1657.

A Suddain Flafh.

[HAZLITT, No. 63.]

A Suddain Flaſh

Timely Difcovering,

Some Reaſons wherefore, the ſtile of *PROTECTOR*, ſhould not be deſerted by theſe *NATI-ONS*, with ſome other things, by them
very conſiderable.

It was firſt made viſible,

The fourth day, after the Author heard it reported, that the Lord Protector, had waved the Title of KING.

By *BRITANS REMEMBRANCER*.

— Poetis

Quidlibet audendum, ſemper fuit, eſque Poteſtas.

A *Preoccupation*, relating to this *Title*.

If ſome ſhall think, this *Book* miſ-nam'd hath been,
Becaufe, ſo *long a Flaſh* was never ſeen;
Know; that, through *Cranies*, it did thither fly,
Where *Touchwood*, and where ſmoking *Flax* did ly,
Which kindling, made it longer then intended;
And, was a *chance*, that cannot now be mended.

But, *Flaſhie Names*, and *things*; thoſe times beſeem
Which, do not *ſolid-ſerious things* eſteem.
And, they who are not pleas'd to run a Courſe,
On *Pegasus*, may, like a *Hobby-horſe*.

L O N D O N,

Printed for J. S. in *little Britain*, and are to be ſold *there*,
and at the *Pile of Bibles*, the corner ſhop of the Eaſt
end of the *Fish-market* in the *Stocks*, looking into
Lumbard ſtreet; 1 6 5 7.

To his Highneſſe, the Lord *PROTECTOR*.

SIR, though this *Poem's* Title, fitted be
To what I hear, the *World* expects from me
Upon this *Subject*; yet, a *seriousneſſe*
It hath, and ſhall no *Flashie-things* expreſſe;
For, tis a *Flash* of *light*, as well as *Fire*,
Which, may give fight of ſomthing you deſire,
And ſuch, as will no way diſparage you,
To give them, either *hearing*, or, a *veiw*.

Betwixt your *Highneſſe* and the *Parlament*,
I, purpoſe not to cheriſh that *Diſſent*,
Which lately was begun; nor do intend
That, which may juſtly *you*, or *them*, offend;
But rather, to unite you ſo together,
That, Diſadvantage, may befall to neither
By what, your *Adverſaries* hope to finde
Effected; (if, you have a *changing minde*)
And, upon hope whereof, they did prepare
To act, according as reſolv'd you were.

I am not for my ſelf, yet, grown ſo wiſe
That, when at hazzard, *Publick ſafety* lies,
I can be ſilent; though I both diſeaſe
My *ſelf*; and others, oftentimes, diſpleaſe,
By my *expreſſions*, who, have *pow'r* and *will*,
To miſchieve me, who, purpoſe them no ill:
For, though a well approved *Author* ſayes,
To pleaſe great men, it merits not leaſt praiſe;
I think, he merits more, who ſpeaks in *ſeaſon*,
Truths, warranted by *conſcionable Reaſon*,
(Although on him, a *Prince's* wrath it brings)
Then, if he flatter'd *Parlaments* and *Kings*.

In that reſpect, I judg'd it not amiſſe,
Unto your *ear*, or *eye*, to offer this,
A few weeks paſt: But, things did intervene
That ſeem's of more concernment to have been;

A 3

And

TO HIS HIGHNESSE, &c.

And kept it off, untill nigh out of date,
It was become ; and came almost too late.
Yet, since good use may thereof still be made,
And some advantage also, thereby had ;
It, now comes forth, that, witnesse it might bear
To that, which now, *resolv'd* on, doth appeare.

For, though we know there is in every thing,
But one *Essential Truth* ; yet, thence may spring
Such various *Illustrations*, as perchance,
The certainty thereof, may much advance,
When it appears, they, did the same *Truths* own,
Whose *judgments*, to each other were unknown :
For, when there is thereof no *mediation*
But, as their *spirits* have communication,
It doth assure, it flow'd from *Providence*,
And, not from any *carnal influence*.

Your eye, sees much ; and yet it cannot see
It self, or, what the colours of it be,
Save by *inferiour things* ; and, through inspections
Acquired, by the *medium*, of reflexions
From *sight-less objects* ; through which ; you may learn
Those *truths*, which they themselves, do not discern :
And, such like *Objects*, peradventure, He
Who offers this and these his *offers* be.

SIR, therefore now be pleas'd, one houre, to hear
What, by my *Muse*, is fitted for your ear,
And was prepar'd long since, to be presented
(Though accidentally, till now prevented)
And, if it be not such, as, then, will seem
To merit, some part, of your *goodesteem*,
And, usefull to preserve, and to increase
Your *Honour, safety*, and the *Common-peace* ;
Return it, with an *Ignominious Dash*,
And, let it then, (in scorn) be call'd, a *Flash*.
Britans Remembrancer.

A Suddain Flafh

Made vifible, the fourth day after his *Highneffe*
the *Lord Proteſtor* had firſt waved the
Title of *KING*.

A Prologue, to him, who ſhall behold, or hear, this *Flaſh*.

*A Flaſh, I term this ; and 'tis like enough
That, many men, will call it ſo, in Scoff ;
But, I have got before them ; and have, too,
Some Reaſon, wherefore I have call'd it ſo :
For, to, mine ears, when firſt that news was brought,
A thouſand thoughts, Fluſht in, and this Flaſht out ;
Which, I have, now, thus Paper'd up, for thee,
To bring to minde what is, and what may be.
Although it ſpeaks in Rimes, it Rimes with Reaſon ;
And comes in Haſt, that it may come in Seaſon.
If thou regard it, ſo. If not : my Coſt,
Is Paper, Inck, and part of three dayes loſt.
Thine may be more ; For, much affraid I am,
That, thou, who ſaw'ſt this Flaſh, wilt ſee a Flame,
(Unleſs an intervening Providence
Prevents, what likely ſeems, to give Offence)
Which, here will burn, as well as give a light,
Till it hath purg'd us, or, conſum'd us, quite.*

The Flaſh.

M*Y Muſe*, hath on a ſuddain, once again,
Invited me, to this *unusual ſtrain* ;
Which, as the ſtate of my *Affairs*, now ſtands,
Hath put upon me *Dangerous Commands* :

A 3

But

But, I, who must obey *Her* when she calls,
 (What ever hazzard, on my *self* befalls)
 Submitted to expresse, what I should finde
 Infused by her pow'r, in to my *mind* ;
 And, hearing that his *Highnesse*, had deny'd
 The *Kingship*, thereupon, thus *verifi'd* :
 For, *Poets* (priviledg'd, as *Prophets* were)
 Their *Inspirations* freely may declare.

But, hath he wav'd that *Title* ? and, I pray,
 Are you aright inform'd of what you say ?
 Did not a *false-report*, your ears abuse ?
 A *Crown* ! a *Triple-Crown* doth he refuse ?
 And will not he as *Bishops* us'd to do,
 Say, *No*, and *take it*, as compell'd thereto ?
 Oh *Miracle of men* ? doth he deny
 A *Kingship* ! *freely offered* ! which, to *Buy*
 So many thousand *Princes*, have made sale
 Of *Fame*, *Faith*, *Conscience*, *Body*, *Soul*, and all ?
 If this (as you affirm it is) be true ;
Friends ; bid henceforth, your *jealousies* adue :
 And, let him who mistrusts him, any more ;
 Suspect his *Honest wife*, to be a Whore,
 And in his brest, the torments thereof cherish
 Till he repent that *injury*, or *perish*.

But, since I know what many do surmise,
 (And, what *objections* malice doth devise)
 Let me a little more *expostulate* ;
 Is it not (think you,) done to palliate
 The *souldiers* humor ? or, a *Trick of State*
 To draw on some thing more, yet aimed at ?
 Is it not by *Design*, to bring about
Advantages, by oversight left out ?
 Or to delay, a while, what he intends,
 To feel the *Peoples pulse* ? or for such ends ?

No

No doubtlesse : Then, make answer but to *Three*
 Short *Questions* more, and they the last shall be.
 Expects he not, when *twenty dayes*, are past,
 It should be, *Nolens volens*, on him cast ?
 Nor is it so ; for, by that *Instrument*,
 Which doth yet regulate this *Government*,
 No *Law* thereto *repugnant*, can be made
 Whereto, his free *assent*, shall not be had :
 And, *Really*, refusall he doth make,
 In *Christian prudence*, and for *Conscience sake* ;
 That, he may give no cause of those *Offences*,
Suspitions, *Scandals*, and ill *consequences*,
 Which may ensue ; And, whereof, *Honest men*
 Are much affrayd : Why, did he suffer, then,
 So long time in *Debatings*, to be spent,
 (Since he at first discovered what was meant)
 And, did not interdict them to proceed ?
 That, had been a *dishonourable deed* :
 For, in so doing, he should have prejudg'd,
 The *Parlament* ; them *disimprivedg'd* ;
 And, thereby, some *Experiments* have lost,
 Which are more worth, than twice the time they cost.
 Beside, the *matter* is of too much weight,
Each way, to passe, till ballanced aright ;
 And, you have heard it said, what those men are
Who fudge a Cause, before the same they hear.

Thus far tis well : But, will he not at last
 When some few more, fit *Complements* are past,
 Accept what's *offer'd* ? what he did, is known :
 But, what he will do, cannot be foreshown :
 And, we shall wrong *Him* (as he should the *State*
 Have injur'd) if, we him prejudicate.
 We may conjecture : And, if I may give
 My *Judgement*, by the *Symptoms* I perceive,

He

He never will accept it, till, he shall
 By *Faith* and *Reason*, be convinc'd in all
 And ev'ry *Scruple*, which, this day, offends
 His *Conscience* ; or disatisfies his *Friends* :
 Beyond which, he, that ought would move him to,
 Doth, what no wife, or *honest man*, should do ;
 And, would not care, though he were quite destroy'd
 So, his own *Lust*, and *Will*, might be enjoy'd.
 If so, then, me he hath not, yet, deceiv'd
 In any thing, which I of him believ'd
 Since first I heeded, by what *Point* he steers ;
 (What *Rock* on this *hand*, what on *that*, appears ;)
 What most men are, with whom he hath to do ;
 And, why, few know, *which way*, he means to go.
 His *Foes*, though with his *Bullocks* they have plow'd,
 Have got nought thereby, whereof to be proud.
 And, as I live, I, am *thereof*, as glad,
 As, *therefore*, many others will be fad ;
 And, if I were (as I have been) a *Boy*
 I should make *Squibs*, and *Bonfires*, now for joy,
 As many would have done, had he compli'd
 With their desires, whose *Offer* is deni'd.
 For, in his condescending to be *King*,
 He could have been, at best, no *greater thing*
 Than other *Earthly Princes* : But, hereby
 He may ascend unto a *Soveraignty*,
 Which raiseth him, nine *Orbes* above their *Sphear*,
 To be introned, where *Immortals* are :
 And, me, it hopefull makes, to see that *Age*,
 Which, *Britains genius*, did, long since, preface
 In that *Prediction*, wherein, was among
 Some other things, this following *distick* sung :
A King, shall willingly himself unking,
And thereby grow farr greater than before.

For

For, now, fulfilled seemeth, in effect,
 What, that *vaticination* did predict;
 Although there should a *Power* elsewhere reside
 To bring to passe, what is by him *deni'd*.

Victorious *Cromwell*! thou, hast, herein, gone
 Beyond thy *self*; and such an *Act* hast done,
 As few or none, in this, or forraign *Climes*,
 Have equalled, in any *former times*.
 A *self-denial* like this, none, but *He*
 Could teach, who, that he might our *pattern* be,
 The *Thrones* & *kingdoms* of this world did slight,
 When he was born up thither, where, he might
 (And did) behold them, spreading forth to view
 All their *Inchanting pleasures*, false or true:
 And from him onely, could that *grace* proceed,
 Whereby, thou dost perform so brave a *deed*.

Thou often hast deserved *Mural-Crowns*,
 For taking *Castles*, with high walled *Towns*,
 And making in subjection, to thy powers,
 Great *Cities*, fortifi'd with *Walls* and *Towers*:
 To thee, for brave Achievements on the *Maine*
 The chief of *Navall Trophies*, doth pertain:
Triumphant Laurell, to adorn thy brows,
 To thee is due, for giving ovethrows
 To dreadfull *Armies*, that, had else inflav'd
 Thy *Country*; which, God, by thy *sword* hath sav'd.
 Thou hast subdued *Kingdomes*, and great *Kings*;
 Whereby, their *Crowns*, their *Scepters* & all things
 Belonging to such *Conquerors*, are thine,
 As truly, as the Clothes I wear, are mine.
 Yet, these are slight, and petty *Foes* compar'd
 To some, with whom, thou secretly hast *warr'd*:
 And, for those *Conquests*, thou I hope, dost carry
 A *Tablet*, with a secret *Honorary*;

Whereby

Whereby thy vertues fully be rewarded,
With *Trophies*, of most worth, though left regarded.

These wayes, thou wert *Victorious* heretofore ;
And, I will mention one great *Conquest* more.
By few observed : Thou hast stood the Shock
Of *malice* and *detraction*, like a *Rock*,
On which the waves and billows of the *Main*,
Have spent their strength, and foam'd out rage in vain.
I, very often, have observ'd the fell,
Fierce, raging, and *three headed dog of Hell*,
With his *three double rows of teeth*, assay
To tear thine *honour*, and thy *pow'r*, away ;
With his foule *tongues*, bespattering thy *fame*,
To turn thy *blooming honour* into *shame* ;
I've seen this *Cur* oft, dog thee in the *dark*,
In hope to *bite* thee, when he durst not *bark* ;
And, I have heeded, by what sacred *Charms*,
Thou hast been hitherto, preserv'd from harms.

This *Helhound*, thou hast tam'd without so much
As giving him a *crust*, a *spurn*, or *touch* ;
Meerly by *meekness*, and, as *passing by*
With disregard of *causelesse injury* ;
And, now he sometimes *fawns* on thee and *those*,
Who are thy *friends* ; and, snarleth at thy *foes*,
As if he were appeas'd : which, I believe
Is but a cunning *dog trick*, to deceive.

And, yet, among those *victories*, which lye
Most visible unto the *vulger eye*,
This, thy last *conquest*, merits admiration
Beyond the rest ; And, with *perseveration*
If thou maintain the same, as thou maist do,
By his help, who hath aided hitherto,
Thou hast thereby a *pledge*, that, *God* will never
Forake thee ; but, thy *guardian* be for ever.

Thou

Thou hast already scap'd, the *best tride snare* ;
 That *Sathan*, or his *agents*, can prepare :
 For, 'twas the last, of those *temptations*, which
 He practis'd by, our *Saviour*, to bewitch :
 And, as when that *grand-tryall*, had an end
 His *Angels*, did forthwith, on him attend
 Rejoycing in his *conquest* ; so, will, too,
 For thine, all, thy most faithfull *servants* do.

Thou hast thereby, so strengthned all their *hands*,
 So cheered all their *hearts*, throughout these lands,
 Who *prayd*, or *feared* for thee, in this tryall ;
 That, thou, of nothing now, canst have deniall,
 Wherein their love may serve thee ; and they shall
 More *fortifie* thee, than a *Brazen wall* ;
 More *comfort* thee, than ought that can be had
 From any *Title*, that the *world* shall add :
 And, thou at last, shalt finde, thou dost not lose
 One *grain*, of what thou lately didst refuse,
 By that *refusall* : for, thou shalt have more
 (If not in *kind*) in value, than before.
 Yea, peradventure, that, in *specie*, too,
 When, qualified, no offence to do ;
 And, when it hath been prov'd, whereto thy *mind*
 VVithout *disimulation* is inclin'd.

For, tis not meer *negation* of that *title*,
 VVhich is thy *Test* ; since, that availeth little
 One way or other, save as unto that
 VVhich brought it hath unto dislike of late ;
 Or, as it may concern some *past transactions*,
 VVhich, have occasioned dissatisfactions
 In many of this *Nation* ; or, as thou
 Mayst scandalize them, by thine *actings* now.
 But, that, wherein thy *reall proof* will be,
 Lockt, from *mens eyes*, lyes hid, with *God*, and *thee* :

And

And, whatsoever thou resolv'ſt upon,
Will either *Well*, or elſe *not well*, be done,
As, unto thoſe things, they relating are,
Which unto *God*, and *Thee alone*, appear.

The waſhing of th' *Aſſyrian* in the water
Of *Jordan*, was but an indifferent matter,
Till made the *ſole condition* of his *Cure* :
And, doubtleſſe, had not *that*, been in his pow'r,
He had been *Cleanſ'd* without it. *David's ſin*
In *Numb'ring of the People*, lay not in
That *ſimple Act* ; but, in the ſecret *Pride*
And *Diſobedience*, which did then reſide
Within his *Heart* ; And, when it ſhall appear
That *Thou*, from *Guiltineſs*, art that way clear ;
And, haſt repented all thoſe *Humane failings*,
Which have, in ought, obſtructed thy *Prevailings* :
Then, ſhall the *gift-refuſed*, neither be
A *Scandall* unto *Others*, or to *Thee*,
Although accepted ; when thou haſt reſiſted
So far, as *Grace* and *Reaſon*, have aſſiſted.

For, ſhould the *Pow'r-Coordinate* with thine,
O're-pow'r thee ſo, that, thou thereto incline
(Conſenting to their *Motives* at the laſt)
Thy *Conſcience* bearing witneſſe, that thou haſt
Complied there withall, rather by *force*
Than *Choiſe* ; to keep *bad* things, from being *worſe* :
Or, if by ſtrength of *Reaſon*, ſwayd thou art
To that *Acceptance* ; thou, haſt done thy part :
And, ſhalt by *yeelding*, paſs another Trial
As honourable, as, is this *Denial*.
Thou ſhalt be ſafe, from all that was *portended*,
Shouldſt thou by *Levity*, have condiscended,
Or, tempted been by *Self-neſs*, to forgo
That *Title*, thou haſt owned hitherto ;

And

And wilt be free from blame, what ever shall
 Hereafter, by the *Change thereof* befall.
 For, nothing shall amisse to thee succeed,
 By what, is not *Thine*, but, *another's deed*.
 No *Reason*, bindeth any to withstand,
 What, *Pow'r*, and *stronger Reason*, doth command ;
 And, when perhaps too, *God*, his ayde withdraws,
 From thy assistance, in this *dubious cause*,
 To bring on them, whats due for their *offence*,
 Who trust their own *Wits*, more than *Providence*.

This, I expresse here, not to leave a *Gap*
 Whereby, thou may'st from *Just Resolves* escape :
 (For, God will find it out, if there be *ought*
 To such a *purpose*, lurking in thy thought :)
 But, that, thou may'st not fall into a *Snare*
 By things, which in themselves, *Indifferent are* ;
 (Nor *good* nor *evill*, but, as unto that
 Which may be *good*, or *Evill*, they relate ;)
 And, to preserve thine *Honour*, among those
 Who shall, perchance, their *Expectations* lose
 By what may come to passe ; (yea, to prevent
 That, which may thereof, be a *Consequent*
 To thee differviceable) I, am bold
 To tell thee, what my *Muse* to me hath told ;
 Which, dictates, otherwhile in *Slighted rimes*,
 That, which doth much concern these *present times* ;
 And, would, it may be, had it not been *Mine*,
 Suppos'd have been, an *Off-spring*, more *divine*.

But, I, my, *Musings* now, to those will bend
 Who may, perhaps, mistrust what I intend.
 Although I have, by this *Anticipation*,
 Presented that unto consideration,
 Which may be profitable (if *revers'd*
 His *purpose* be, on *Terms* before rehears'd)

Yet

Yet, leaft, I may with *one hand*, be fufpected
 To *pull down*, what the *other* had *Erected* ;
 I will not fmother ought, which I fhall finde,
 May juftly fortifie him in the *minde*,
 By him profest ; untill, to drive him out
 Of his *Refolve*, Thofe *Reasons* may be brought,
 Which will be *stronger* ; left, fome, fhould furmize
He ; without *Caufe*, deni'd what he denies ;
 Or, left my late *Rejoycings*, may appear
 As *Reasonleffe*, as many think they were.

My gladneffe of it, flow'd from no refpect
 Unto my *self*, or, fears of an effect
 By *Kingfhip*, which my *profits* might impair :
 For, I have, that way, *likelihoods* more fair
 Than I have now (if nothing it occafions,
 To break our *Peace*, at *Home*, or, by *Invaſions*
 From *Foes abroad*) nor can I ſcandal'd be,
 Thereby, through ought, which will reflect on *me* :
 But, I *rejoyced* in it, for the fake
 Of *Him*, who did this *Title* undertake ;
 And, for *their fakes*, who *Acted* and *Enacted*,
 Things, whereby poſſibly may be contracted
 Great *Scandals* ; or, which may a new expoſe
 My *Country*, to be ſpoiled by her *Foes*.
 For *theſe*, and *ſuch reſpects as theſe* (together
 With what may be again transferred hither,
 My *Heart*, that was through *fear* of them, grown ſad,
 Became through hope of their *prevention*, glad.

For, what a *black Scene*, ſhould we here have ſeen ?
 How many *grieved hearts*, would here have been,
 Had our *Protector*, either been eſtranged
 From what he *was*, or, (*ſeem'd to be*) ſo changed,
 As, lightly to forgo his intereſt
 In that, wherewith he had been ſo much *bleſt*?

Or,

Or, should by others, have been so deluded,
 As, to let *that* upon him be obtruded,
 Which *He himself* disclaim'd? and, may bring back
 A *King* upon us, with his *Pedlars Pack*
 Of *Vanities*, which have been by this *Nation*
 Rejected by a *solemn protestation* :
 And, which are *Trinckets*, as unseparable
 From most *Kings*, as is from a Fool, his *babble*?
 For, there is nought more likely, in, to bring
Him that's expelled, then, to make a *King*,
 At this time ; and, to make on that accompt
 (Which is *design'd*) that *Title* paramount :
 Nor can there be, for what our *Foe* intends,
 A better *ground-work* laid, by all his *friends*.

These things I feared ; and, my *soul* foresees
 That, all those things may creep in by degrees,
 Which, to the *Kingdomes* of this World pertain ;
 Which, may inflave the *Saints* of *God* again ;
 And, which, may in a short time, reinvest
 With that *pow'r*, which impowred *Antichrist* :
 Unlesse, it by his *Mercy*, be withstood
 Whose *wisdome*, can from *Evil*, bring forth *Good*.

These things I fear'd, and if a *Parlament*
 Can make a *King*, which may these *fears* prevent ;
Him, and his *Nobles*, if it can so bind,
 That, we may be secured in this kind ;
 And keep our *Sov'raign*, and these *Nations* free
 From *scandals*, which occasioned may be ;
 I, should not only yeild, on that condition
 To make a *King*, but beg one by *Petition*.
 Redouble, that *rejoycing*, which appear'd,
 When, of what was *resolved*, I first heard :
 And, make my *heart*, the *first step*, whereupon
 He might set foot, to mount up to his *Throne* :

B

Yea,

Yea, sing a *Panegyrick* in their praise
Who mov'd it, that should long out-last my daies.

We look for such a *Government*, as shall
Make way for *Christ*: not that fantastical
Fifth Monarchie, whereof some people dream,
And Conquer would an *Earthly Throne* for him
With *Carnal weapons*: But, that, *present* here
He, may so be, and so to *reign*, appear
As he hath *promis'd*; and, that *Righteousness*
And *Truth*, may ev'ry *Throne* on Earth possess,
According to that measure of his *grace*,
Which is apportion'd, to this *earthly place*.

His *Highness*, hath made progress in a *path*
As far forth toward it, as any hath
Since *Christ* ascended; if, the *Depths* and *Heights*,
The *Rugged passages*, and *Narrow Streights*
Consider'd be, through which his *March* he makes,
To bring to end the *Work* he undertakes.
He must now pass a *Rock*, which will require
An *Engincer* with *Vineger* and *fire*;
And, cut a *Passage*, which (as by a *thread*)
Must on each *hand*, ev'n to a *hairs-breadth*, lead
'Twixt *Conscience* and sound *Reason*: whence, to vary
Were irrecoverably to miscarry.
Oh *God!* assist him; and, to what I pray
Amen, let all, who wish our welfare, say.

He, hitherto, in that which he hath done,
His *Work*, with prudence, hath carried on:
And, firm to his own *Principles* abides,
Though many strive to bring him to their *sides*:
Yea, though there be some too, of whom he may
(As *David* of *Zerviah's* Sons did say)
Complain, that, they, were oft for him, too hard;
Yet, *Him* from his *Resolves* they have not stirr'd.

And

And (be it well confidered of all you,
 Who *read this*, and, perchance mifcenfure now
 Of his *Heroick Act*) he doth not wave
 Ought neceffary for a *Prince* to have ;
 Which had been a *Denial*, in effect,
 Of that *Pow'r*, which his *People* fhould protect ;
 And, were no *Self-denial*, (as I gather)
 But, a denial of his *Duty* rather.
 The *Kingship* is not wav'd, but, as it tends
 To what may much difconfoiate his *friends*,
 Or glad his *foes* ; And, which, as things yet ftand,
 Relating to *Pre-actings* in this Land,
 Might draw on very evil *Confequences* ;
 Or give juft caufe of many great *Offences* :
 Could thefe removed, or prevented be,
 So that his *Confcience*, might from them be free,
 Perchance, *That*, to take place it would permit
 As *rational*, which fo appears not yet.
 For to the *Clean*, he knows all things are *Clean*,
 And (if I guefs aright what he doth mean)
That, whereof, he doth chiefly *fcrupe* make,
 Is, *Giving an offence unto the weak* ;
 And, *that*, therewith, all things now ftartled at
 Might pafs, when he upon them fhall debate,
 If *God*, informs his *Confcience*, that they may ;
 And *Reason* fhall his *Reasons* overfway.

He nothing hath refus'd with difrefpect
 To *them who offer'd it* : Or, with neglect
 Of ought propos'd for *Publick benefit* :
 But, only, what may poffibly beget
 More *Jealoufie* than *Love* : more *Envy*, then
 Glory to *God*, or good to *Honeft men*.
 And, he by his *Refufal*, unto none
 Denyeth ought, but, to himfelf alone ;

Or, that, which he doth probably believe
 Will marre our *peace*, and *Civil wars* revive :
 For which, if *worse*, he rather speed than *better*,
 His *merit* is the more ; his *praise* the greater ;
 And, they, who shall the lesse *affection* show him,
 For *that*, deny the *duty* which they owe him.

What, if he thinks the changing of his *Title*,
 Implies a *levitie*, which doth but little
 Befee me a *Prince* ? and may occasion too
 A *quarrell*, which might all his work undo ?
 Or propagate a mischievous effect,
 To their destruction whom he should protect ?
 Is he not bound in *Conscience* to beware
 Of such a *Title*, whofoe're they are
 That shall propose it ? should he not betray
 His *Trust*, by giving easily away
 That *earnest* of *Protection*, which doth seem
 To be, by *God*, conferred upon him
 For safeguard of his *Saints* ? or, might there not
 Some blemish be in *Reputation* got,
 Relating to that *Stile* ? if, he, the same
 Should change for *that*, by which their *bondage* came ?
 And can he think it nothing *signifies*,
 That, *they*, who are his greatest *Enemies*
 Do more rejoyce, in that which was intended,
 Then *they*, by whom, he hath been best befriended ?
 If, likewise, with a serious heed, he shall
 Be pleased to consider therewithall,
 What kind of *men*, the *greatest number* are
 Who, for this *change* most zealous do appear ;
 What *Interest* it is, which they would save :
 What *Principles*, the most among them have ;
 Can he suppose, more safe for him, it were
 To *these*, then to his *best friends*, to adhere ?

Whofe

Whose *Conversations*, are to him well known ?
 Whose *cause* is his ? Whose *principles* his owne ?
 Since, *Reason*, doth incline him, to the *last*,
 And *Conscience*, too, the ballance that way cast ?

That *Title*, which hath hitherto been own'd,
 With *viſtories* and *bleſſings*, hath been crown'd ;
 It, now, hath rendered it *ſelfe* exempt
 For ever, from that undeſerv'd *contempt*
 Which *novelty* occaſion'd ; and, throughout
 The *World*, is with much *honour* ſpread about.
 He, thereby had a *pow'r*, which lately ſhook
 The wals of *Babel* ; and with terror ſtrooke
 His *proudeſt* foes ; and, is it vaniſh'd, now,
 We neither know *when* or by *what*, or *how* ?
 Except it be, for thankleſly deſpiſing
 So *prosperous* a *Stile*, and idolizing
 Of *that*, which forced us, in our *affliction*
 To take up that we have, for our *protection*.

When, *Iſrael* would be *King-rid*, God, to ſhew
 His anger, and, what thereon would enſue,
 Deſtroy'd in *Harveſt time*, their corne with ſhowers ;
 And at the *Seed-time*, he did hazzard ours
 By extream *Drought* ; untill that was deny'd
 Which is propos'd ; and, then, forthwith ſuppli'de
 Our preſent *want* : perhaps, to make us ſeek
 His *will*, and, know our *finne*, and theirs alike :
 Left, in his *wrath*, he give us what we crave,
 And take away, what he in *mercy* gave.

What will enſue, by ſetling *Kingſhip* here,
 For *common good*, it doth not yet appeare :
 Some, doe pretend, it render will, to us,
 Our *laws* more fixt, and much more vigorous,
 Becauſe, by *Kings*, they were to us deriv'd,
 And confirmation in their name receiv'd.

B 3

But

But, wherefore, may not all that, which relates
 To *King*, or *People*, *Freedoms*, or *Estates*
 In our *preceding Laws*, be so Compacted
 Into one *Statute*, now to be *Enacted*,
 That, they may by his *Highnesses* assent,
 Be made as firm, as this new *Instrument*,
 By our *Protector*, who, must be the *Stone*
 First laid, to build their *new fram'd work upon*?

Why may not *He*, who now is our *Supream*,
 Make both unto *Himself*, and unto *them*
 Who ask it of him, all our *Laws* forepast
 As *Useful*, and as *Binding*, as this *Last*?
 Why may not *He*, who is a *Couquerer*
 For Us, and did for us, receive his *Pow'r*
 Confirm our *Laws*, or any other thing,
 (As strongly, as if he were call'd a *King*)
 To *Us*, and to *Himself*, with their consent,
 Who by his *Pow'r*, are made a *Parlament*?
 Why, should it unto him, ought less afford,
 Than to all *Princes*, raised by the *Sword*?
 No man, can justly, that to him deny.
 For, *Conquest* is the ordinary way,
 Whereby, God changeth *Governments*, and flings
 From off their *Thrones*, great *Emperors* and *Kings*.
 And 'tis *Gods mercy*, not our own desert,
 Which, hitherto, hath so inclin'd his heart, (ny,
 That, though he hath been straightned more than a-
 His *Arbitrary actings* were not many;
 Nor, till they were constrain'd by some distres,
 For preservation of the *Publick Peace*.

Some, think it will *Secure* his *Person* more,
 And, *Charge* the *People* less, than heretofore,
 To stile him *King*. But, these men much mistake,
 And, will perceive they *Dream*, when they awake:

For,

For, can we think, when he away hath thrown
 A *Title*, which *God* gave to be his own,
 Without a *Rival*, that, assume he may
 A *Name*, whereto another claim doth lay,
 With greater *Safety*? Is there some new *charm*,
 Infus'd into that *word*, to guard from harm?
 Or, will it make the *Royalists* more true
 To him, because, he takes what they think due,
 Unto another? Quite desert the *Lord*,
 They own'd, and, do their homage to a *word*?
 And, (where they hated) *Loyaltie* profess
 Rather, for doing *More wrong*, than for less?
 So foolish can we think them, as, to prize
 A *Complement*, which nothing signifies,
 Save, either some poor *Hope*, or vain *Desire*
 To be in *Us*, which may advance them higher,
 In those *Resolves*, which they had heretofore?
 And, make our *Dangers* no whit *Less*, but *more*?

For, when they do perceive our *Giddinefs*,
 Our *falling from*, those things we did profess,
 Our doating on those *Bawbles*, which we seem'd
 Not much (a while ago) to have esteem'd,
 Our *Taking up*, what we had *Thrown away*,
 Our sleighting that, to *Morrow*, which this day
 We made a *Law*; and that our *Protestations*,
 Were for the most part, but *Disfimulation*s;
 Thence, they will take occasion to conclude
 That, we have, *all along*, such *Ends* pursue
 As they have had: And, that, what ere to seem
 We have made *Shew*, we are just like to *Them*.
 That, we did *wade* and *swim*, through *streams* of blood,
 Not to accomplish what is *Just* and *Good*;
 But, to obtain our *Lusts*: That, we have fought
 By *Policy*, and by our *Battails* fought,

B 4

Against

Against *Opposers* ; not so much to save
 Our *Liberties*, as, others to *enslave* :
 That, our *contests*, were not for *God*, or, for
 Our *Country* ; but, (which *Goodmen* will abhor
 To think upon) our *owne selves*, to invest
 With, that, which was by other men possess'd :
 That, being *Hypocrites*, in all we did,
 With *Cloaks of sanctity*, the same we hid,
 Thereby, to draw in those who were sincere,
 To be deceiv'd, in what we made appear.
 (Ev'n to the ruine, of their *Children*, *Wives*,
 Their *Peace*, their *Freedoms*, their *Estates*, their *Lives*)
 That, we might get *high Titles*, large *Possessions*,
Power and *Prerogatives*, by their *oppressions*,
 And, that instead of setting *Christ* upon
 His *Throne*, we, might install our *selves* thereon.

This will be thought : And, *they* who are our *Foes*,
 Will, peradventure, thereupon suppose
 That *God* is not *among us*, as they fear'd ;
 Nor *for us*, as it formerly appear'd ;
 And, thence take courage, to begin again
That, which they hitherto pursu'd in vain.
 And, such will be the *safety*, which your *King*
 Unto *Himself*, and *us*, is like to bring.
 Good God ! how are they chang'd ? how stupifi'd ?
 By whom these dangers are not yet esp'd ?
 How blind, doth *selfness*, make us quickly grow,
 In that, which might prevent *selfe-overthrow* ?

Will *Kingship*, make him safer than he was ?
 How may that be ? how can it come to pass ?
 That *Title*, not much more then eight years past,
 Could not preserve his *Head*, who reigned last.
 No, not preserve him, from the *dreadfull fate*,
 Of dying on a *Scaffold*, at his gate :

And,

And, if all things be weighed well together
 That *Stile*, as possibly may *bring* him thither,
 Who ruleth now ; yea, and a *tragical*
 Effect therewith, perhaps, upon us all,
 Before the malice of our *foes* is ended,
 How safe foe're, to be, it is pretended.
 We may perceive, (unlesse we will despise,
 The *Light within us*, and feel up our eyes,)
 There is no *likelyhood*, it will abate
 Their *fury*, who pursue us with their *hate* ;
 But, so increase it, that it will *increase*
 Those *dangers*, which we dream, it will make *lesse* :
 Yea, make *Him*, whose *safe being* it pretends,
 Unsafe among those, who have been his *Friends*,
 And, *them* among *themselves* : It will go near,
 To make men of *themselves*, to stand in fear.
 It will increase *suspitions*, till th'effect
 Grows worse, than many of us can suspect :
Divide, and *subdivide*, till there be nought
 Left possible to be *said*, *done*, or *thought* ;
 To cure the *mischieves*, which will be effected ;
 (And are by some, both *hop'd for*, and *projected* ;)
 Except in *mercy*, *He*, that heretofore
 Hath oft so done ; shall (pleased be) once more,
 To draw forth an *Expedient*, from our *failing*,
 Which, will for our advantage, be *prevailing*.

More might be said ; but, ought more to expresse
 Would be in vain to those, who cannot guesse
 The rest by this. And, yet, because the *reason*,
 Of *saving charges*, comes in such a *season*,
 As gives it *weight* ; Let us examine, whether
 The *Season*, and the *thrift*, agree together,
 Left, in that *frugal humour* we may die,
 And, gain an *Epitaph*, like this, thereby :

Here

*Here, lies interr'd, the Miser, Father Sparges,
Who might have liv'd : but died to save charges.*

I find your *Thrift*, you, think we might *disband*
Those *Armies*, which are quarter'd through this Land,
If our *Protector* were proclaim'd a *King*.
It may be so ; and I, the self same thing
Should also think ; if I considered not,
We might thereby, as good as *Cut our throat*.
Is any man so voyd of *Common sense*,
As, not to see what might result from thence ?
May we not save the charge of paying *One*,
And, let *Two Armies* in, when that is gone,
To pay *themselves*, until at last, they shall
In *Contributions*, and in *Pay* have all ?

You fear, perhaps, that by the *Souldierie*
Our *Laws*, our *Freedoms*, and *Proprietie*
May be destroy'd, if long imbody'd here ;
And, cause enough there may be of that fear :
But, will a *King*, prevent it ? may not we
Another way as much oppress'd be,
By some, who for our *Liberties* pretend
Yet, Cry up *Kingship*, for their *private end* ?
May we not suffer at the *Lawyers Bar*,
As much as we endured by the *War*,
Through those *Formalities*, which make the *Laws*,
Of our most *sad oppression*, one chief cause ?

The *Sword* unfufferably, (I confesse)
If not well *disciplin'd*, will us oppress :
But, hitherto, it hath been in those *hands*,
Which kept it serviceable in these *Lands*,
With so much *Moderation*, that no time,
Bears witness of the like in any *Clime* :
And, though an Insolent *proud Fool* or twain,
Cause, to some few, hath given to complain,

Their

Their *Arbitrary* *actings*, were not many ;
 Nor to the ruine, or great los of any.
 I wonder, any man can stand in awe
 Of *Swords* and *Guns*, who feels the plague of *Lawe* ;
 And, would not rather be devoured *twice*
 By *Lions*, than once eaten up with *Lice*.
 Should I illustrate (which, my private wrong
 May, peradventure, force me to e're long)
 The *sad discoveries* which I have made
 Since first that *Gangreeve*, I, upon me had ;
 By what impertinent *vexatious wayes*,
 Costly devices, or undue *delayeres*,
 The Suits of wronged *Clients* forth are spun,
 More than twice *twenty years*, and yet not done ;
 By what excessive *Fees* (twice or thrice tooke)
 Without one *Line writ down*, or one *word spoke*,
 And, at how dear a rate they sometimes buy
 A *Vain hope*, which augments their misery ;
 How, *Motions*, *Orders*, and *Reports* beget
 Each other, till their *brood* grows *Infinet* ;
 And, how some *Registers*, put *out*, or *in*,
 Those *words*, which may another *Round* begin,
 (Though they who heard the *Judges* Order, thought
 The *Cause*, would thereby to an end be brought)
 You would suppose (and might suppose it well)
 The *Courts* we toyl in, were some *Rooms in Hell*,
 And, that, we had imposed there on us
 The never ending Plague of *Syphis*,
 Who, up a *Steep hill*, rowled with great pain
 A *Weighty Stone*, which still rowl'd down again.

Should I declare, how frequently our *Larwes*,
 Are pleaded to maintain a *wicked cause* ;
 How rarely, *good success* on him attends,
 Who makes not way, by *Kindred*, *Bribes*, or *Friends* :

What

What *hazzards* he is in, to be betrai'd,
 By them, for whose assistance, he hath paid ?
 And, then, how *far about*, they make him run
 Ere they will suffer him to be *undone*,
 You, would not greatly fear (no not at all)
Courts-martial, or a *Major Generall*,
 But, rather, fear to fall into their *claws*,
 Who, to mens ruine, turne our *wholsome Laws*,
 Whose *practise*, being *regulated*, might
 Preserve our *private* and our *publick Right* :
 For, that, our *Laws* are good, confesse I do,
 And, that, we have some *honest Lawyers*, too.

No men have more oppressed been of late
This way, then, they who best have ferv'd this *State*,
 And to support it, did themselves expose
 To *hazzards*, by accepting what our *Foes*
 Had *forfeited*, to be therewith repay'd,
 When, others, of such *bargains* were afraid :
 For, if it were observ'd, how they have sleighted
 Those *Acts of Parliament*, which, us invited
 Vpon the *Publick credit*, to lay forth
 Our selves, for *Titles* of such little worth
 In most mens value, that, but few or none
 Will take thereof, *ten pounds*, in *pledge* for *one* ;
 It would appear, that, wee, among the rest
 Of those by them griev'd, have been most oppress'd.
 For my own part, I, now *five years* together,
 Have fought for *Justice*, and can yet get neither
 My *Land* nor *Money* : though by further cost,
 A *thousand pounds* are added to what's lost ;
 Nor whither, for *redress* I may retire,
 Do I yet know ; nor where, I can *enquire* :
 And, should I in each *circumstance*, declare
 My wrongs thereby, and what *effects* they are

Which

Which thence have followed, you would say, the *sword*
 Therewith compared, *Mercies* did afford ;
 And, that, it more to our vexation tends,
 To be destroyed by our *seeming-friends*,
 With lingring torments ; then, with one great *blow*,
 To be made *senseless*, by an *open Foe*.
 And, therefore, when I have considered well
 What I (and many more) in this kind feel,
 I dare conclude, that if no course be found,
 Whereby, that *Justice*, may be here inthron'd,
 Which will redress these *wrongs* (and those that lye
 In thousands of *Petitions* hurled by,
 Without regard) the *sword*, will act *once more* ;
 And, prove (I fear) more *sharp* than heretofore,
 If mannag'd by a *King* ; which, both to us,
 And to *himself*, will now be *ominous*.

When we have made a *King*, which, will inlarge
 The *common burthen*, by a further charge,
 And added to the *multitudes* of those
 Which now are *known*, *new bands*, of *bosome foes*,
 Who, mad with *vengeance*, and with discontent,
 Will any way, their brutish *passions* vent ;
 Will it be *thriftiness*, the charge to spare
 That, should for such a time, a *guard* prepare ?
 Indeed, they few *good pennyworths* afford,
 Who measure all things, by the *Pike* and *Sword* ;
 And none of us, I think, could well abide
 His *Suits* should in a *Martial Court* be tri'd ;
 (Or, where they mannag'd are, till we could get
 More *expedition*, than we can have yet,
 With less *expence*) but, better sure it were,
 To spend a little quantity of *tarre*
 Then lose a *Hog* ; and, to be some while willing
 For saving of a *Pound*, to pay a *Shilling*.

Hard

Hard things, in great *straights*, muſt be undergone ;
Offenſive guards, are better much than *none*.

Are you aſleep ? and, ſee you not already
 That, being in our *Purpoſes* unſteady,
 Makes *Bees*, as well as *Waſps*, to *Buz* and *Humme*,
 And ſhew their *Stings*, portending what will come ?
 Do not you hear what's *murmur'd*, as among
 The *People*, to and fro, you paſs along ?
 And, *know you not*, that, what is voyc'd abroad
 By *them*, is otherwhile, the *Voyce of God* ?
 Then, *know it now* ; left, ſhortly, that be ſpoke
 Which, when once ſaid, *he never will revoke* :
 And, though you ſleight the *Scriblings of my Pen*,
 Learn wiſdome, from your prudent *Husband-men*.
 Doth any ſober *Countrey Fellow*, judge
 He ſaveth ought, by pulling up his *hedge*
 Before his *Corn* be hous'd, to leave (the while
 He therewith warms himſelf) his *Crop* to ſpoile ?
 Or, put away his *Dogs*, that were imploy'd,
 To guard the *Sheep*, till *Wolves* are quite deſtroy'd ?
Conſider theſe things ; And, by theſe conceive
 What *Prudence* doth oblige us to believe
 Of all thoſe other *Arguments*, you bring
 To make us change *Protector* into *King* ;
 Or, to difarm theſe *Nations*, till we ſee
 This *Common-wealth* ſhall better ſetled bee
 But, 'tis the *Reason* of a *Parlament*,
 Which to our *Prince*, a *Kingſhip* doth preſent.
 True ; And, it is the *Reason of the Prince*,
 (Yea, and his *Conſcience*, too) which takes *offence*
 At what is *offer'd* ; and 'tis not a *caſe*
 As yet decided, whether ſhould give place.
 My *Private Reasons*, they might overſway,
 And, though 'twere not *convinc'd*, I muſt obey,

Or

Or *Suffer*: And thus for my *Conscience* too
 It muſt be, in things, which I cannot *doe*.
 But ſure, his *Higneſs* (if it may be judg'd
 By *private men*) is much more *Privileg'd*:
 For, he whom *God* hath *Raiſed up*, or *Sent*
 To lay the *Ground-work* of a *Government*,
 Is with a *Spirit*, in all likelyhood
 By him who rais'd him, for that *work* indow'd ;
 Yea peradventure, he is qualifide
 To that *End*, more than *all men elſe beſide*,
 As will appear (though this to ſome ſeem ſtrange)
 If we look back on every former *change* ;
 And when to new *Works*, *GOD* doth *Princes* call,
 What *Spirits*, them he furniſhes withall.

Both *Parlaments*, and *Councils general*,
 Do many times into great errors fall ;
 And for their *Owne*, or for the *Peoples Sin*
 (Or for ſome *other cauſes*) oft have been
 Deſerted by their *Guide*; that, men may know
 Their *Weal*, from their *Joint wiſdome*, doth not flow.
 When *God* will prove a *People*, or a *Prince*,
 It muſt, by ſomewhat, likely to *convince*,
 Attempted be : The *Spirit*, to be tride,
 In ſomewhat, muſt *imbodied* abide
 That's *venerable* : elſe, no *Approbation*
 Can thereon follow, worth *Conſideration*.
 A *Prophet*, by a *Prophet* was deceiv'd ;
 And yet, was therefore of his *life* bereav'd.
 It was ev'n by thoſe men who ſeated were
 In *Mofes chair*, (and whom *Chriſt* bad them hear)
 Who did ſo miſadvife them, that, they cri'd
 To have the *King of glory* crucifi'd.
 Yet, they have been *accuſed* till this day,
 Becauſe, they did not as well *try*, and *weigh*,

As

As hear their counsell ; having, so to do,
 A rule of Faith, and Light within them, too.
 The Reason, therefore, of a Parliament,
 May be demurr'd upon, though it present
 A Kingdome : and, if any man may be
 Thus privileg'd, then, no man more than he
 Whom, it now most concerneth ; and, who, must
 Give an accompt, for what he hath in trust.

But, there is something, that perwades my heart,
 This Parliament, in acting of their part
 Hath not alone, done that which providence
 Will make to be, at last, without offence ;
 But, serviceable also to that end.
 Which, God, and our Protector, did intend :
 Or, that they will, at least wile, have a care
 That nothing shall be urged to insnare
 His Conscience ; or, be further on him prest
 Then so far, as the publick interest,
 And his, it may advance : For, these are gifts
 That often have put many to hard shifts
 To get them ; but, till now I ne'r did know
 A Prince, that might not such a gift forego
 VVithout offence ; or, that a Conquerour,
 To chuse his Title had not alwayes power.
 Nor can I think, that, he did so dispose
 Of his whole pow'r, when he impowred those
 For his assistance, that, himself he left
 But as a Cypher, of all pow'r bereft :
 Ev'n of enablement, by his negation,
 For that, which tendeth to the preservation
 Of his own conscience : and, of meanes to do
 That, which the Law of Nature, binds him to :
 For, their Petition, seemeth to imply
 That, somewhat, which they aske he may deny.

And,

And *Reason* sayes, that none should be confin'd
 From *Powr*, to doe the work to him enjoyn'd ;
 Which, he would want, if of a *Negative*
 In such like things as this, they him deprive.

I must confesse, I stagger'd am, well neer,
 And almost overawed with a fear
 Of meddling any further in this *Point*,
 Left, I, may bring things farther out of *joynt*
 That stand *awry* : for, I am not a stranger
 To those *Concernments* which it may endanger,
 If, I, to common view, should bring out that
 Which is conceiv'd a *Mysterie of State* ;
 Or, should intrench upon the *Priviledges*
 Which, due to *Parliaments*, this *Nation* judges :
 Nor am I ignorant, what might to me
 Thereby befall, should I suspected be,
 (As it is somewhat probable I may)
 For *Arbitrary actings*, to make way
 Beyond due *Limits* (which, I doe abhor
 With all my *soul*, to be a pleader for.)
 Yet, I were false to *truth*, should I not shew
 What *Tools* are to his undertakings due,
 Who must secure our *Peace* (because he may
 Make use of them perhaps another way.)
 The *Drunkard* sinneth by excess of *Wine*,
 Yet, we allow the planting of the *Vine* ;
 And, I conceive it lawfull to expresse
 That, which may *publique injuries* redress,
 Although it may occasion some *offence*,
 Which is of an *inferiour consequence*.
 I know, what to a *Parliament* hath been
 Ascrib'd ; and, I have *felt*, as well as *seen*
 What *power* it hath, and what that *power* may do,
 If, that exorbitance belongs thereto,

C

Which

Which many claim ; and, which, it had obtain'd
 Untill it was by *Providence* restrain'd.
 It hath, to give it an *enablement*,
 The *Peoples* never failing *Argument*,
 Thereby, to make good, and oblige us to
 What they are pleas'd we should *believe*, or *do* :
 Ev'n this, (which oft doth puzzle and becumber
 The *wisest men*) an *Over-voting Number*.
 It acts by *Presidents*, which, may sometimes
 Make *vertues* to be punished as *crimes* :
 It takes a pow'r to make and unmake *Treason* ;
 To bind and loose, as well our *Faith* as *Reason* ;
 To raise, or pull down *Kings* ; from their *possessions*,
 To throw men out ; to punish for *Transgressions*,
 Before there have been *Laws* to make them such ;
 And, hath unto it self assum'd so much,
 That, doubtless, if there be no power in *Him*
 Who should be *Umpire*, betwixt *us* and *them*,
 To moderate (nor any other way
 To qualifie) that which impose they may ;
 No *single Tyrant*, now or heretofore,
Did, or can for the *future*, grieve us more,
 Or more *inslave*, then we our selves may do,
 By means of those whom we shall trust unto :
 Nor to so *many* can those *wrongs* extend,
 Nor be so hardly brought unto an *end* ;
 Confid'ring, that, *things present* to enjoy,
 Some, would their own *posterity* destroy.

We have had *dear experience*, both, long since,
 And lately, what *effects* may flow from thence,
 If, neither in our *selves*, nor in *another*,
 Nor in *them* and a *third pow'r*, joyn'd together,
 There may be means to save from what we fear ;
 Yea, we of our best *hopes* deprived are,

And

And have but leap'd (by ought that see I can)
 Into the *Fire*, out of the *Frying-pan* :
 For, as *things stand*, when *Deputies* are chose,
 Whether, they be our *faithfull friends*, or *foes* ;
 Whether, they have been *well*, or *mis-begotten* ;
 Whether, their *Principles* be sound, or rotten ;
 Whether, they shall be *Prudent*, or *unwise* ;
 Whether, their *votes* be gained by *surprise*,
 Or not ; and, whether, that which they conclude
 Be *right* or *wrong* ; or, for our *harm*, or *good*,
 We have no remedy, but, must submit
 To whatsoever is adjudged fit :
 And, not presume to let a word be spoke
 Against it, lest their *priviledge* be broke.
 But, sure, there should some *bounds* be set to *them* ;
 And, I believe there is, by that *Supreme*
 And *Common law of Nature*, which, in part
 Is writ (though much defac'd) in every *heart*.
 Therefore, that *Law* I very often read,
 And, many times, for *common freedoms* plead,
 As I finde *cause* ; and, will not be afraid
 To plead it, when aside I see it laid,
 Though I have *blame* ; And, though, some wil suppose
 And say, *Beyond his Last, this Cobler goes*.

On that *account*, my *Muse* compels me, here
 To treat of things that seem beyond my *Sphere* ;
 But, having for *Affaires* wherewith I deale
 A *Warrant* in my bosome, under *Seale*,
 I will proceed unto the *point* in hand,
 So far forth as the same I understand :
 For, that which is in question, differs not
 In what may follow, from the *Gordian-knot* ;
 And, I should grieve to see it *knit* so fast,
 That, by the *Sword*, it must be *cut* at last, .

Or, all, thereby into a danger slide,
If still, or overlong, it be *unt'y'd*.

I know not what this *Parliament* can doe,
Nor whether it be *limited* or no,
By him who called it : but, I believe,
It power with *limitations* did receive.
And, this I know ; that, if there doth reside
A *pow'r* therein, to force what is *deny'd*,
Maugre his *Conscience*, who the same to save
From violence, doth one *Proposall* wave ;
I, thereupon conclude, it may as well
Against his *single-Reason*, him compell ;
And with more shew of *Justice*, if the state
Of that, which is in question, doth relate
To *Civill things* ; because, the *reason* shewn
Is *joyntly* then, the *peoples* and his *own*,
They, being both his *chosen Counsellors*
For such *affaires*, and *Deputies* of theirs ;
Who may as justly take his *powr* away
To *morrow*, as his *Title*, on *this day*,
Against his will ; and, *Him* and *His*, expose
To all the rage and malice, of his *foes*.

If, from constraint, his *Conscience* be not free,
Sad will the *consequences* thereof be.
If, *He*, that *freedom* shall be barred from,
What of our *Christian freedoms* will become ?
Who, as 'tis thought, have given them a power
Without *controule*, to spare or to devoure,
As they shall please. But, sure impowred thus
They never were by *God*, our *Prince*, or *us*,
By ought which *tacitly* did them invest
With such power ; nor by any thing exprest ;
At least *de jure*, though we are in *Faët*
Concluded by those *Laws* they shall enact.

For

For whatfoere the law of *God* or *nature*,
 Confers upon the *Reasonable creature*,
 No *Trust*, as *Deputies* of ours, have they
 To meddle with (much lefs to take away)
 Untill by thofe *Laws* forfeited ; unlefs
 For *Publique weale*, or fuccours in *distreffs*,
 For *common fafety*. Nor, then, have they *pow'r*
 O're *person*, *freedom*, *goods*, or ought that's our
 In *equity* : unlefs, they alfo lay
 As equally as poffibly they may,
 Thofe *burdens* upon all ; left, fome beare *nought*,
 As *lately* ; and, fome bee to *ruin brought* ;
 Whofe prayres, cries, and vnredreffed wrongs,
 Is that which our *Vnfeitlement* prolongs.
 It will be, therefore, our fe cureft way,
 The *Groundworke* of our *Government* to lay
 Vpon fome *Iuft Act*, which may expiate
 Thofe *Sinnes* that have committed been of late,
 Through our defect of *Iuftice* and *Compassion*,
 To them who have beene faithfull to this Nation,
 Ev'n to their owne undoing : were this done,
 The works which now goe *Backward*, would goe on ;
 And, *God*, would make us lovingly *comply* ;
 Infruct us what to *Grant*, or to deny.
 Till this be done, we onely fhall contrive
Snares for each other ; or, at beft, but ftrive
 Like *Bees* in hony-potts ; and, be at laft,
 Destroy'd by that, in which our *hopes* are plaft.
 Yea, till thefe *Nations*, doe fo conftitute
 Their *Parlaments*, and them whom they *Depute*
 Obliges to *fundamentals*, they, fhall never
 Their *Liberties* enjoy ; but bee for ever
 Expofd to Hazzards (which might be prevented,
 And none be therewith iuftly difcontented).

As

As now things are, at every *Parlament*,
 May our *Religion*, or the *Government*,
 Be innovated, to our greife or shame,
 According to those *Modells* they will frame,
 Who may by frau'd, or other meanes uniuſt,
 For ſuch end's, ſcrew into our *Publike truſt*.
 Sometimes, wee ſhall be govern'd by a *king*;
 A few yeares after, by *an other thing*;
 Then, by a *king* againe; and, to all theſe
 Be forced to engage, as others pleaſe;
 With every *wind*, turn'd like a Weathercock,
 Now faſt, now *Loofe*; *out Nettle and in Dock*;
 Yea, and to *ſweare*, till we may ſafely ſay
 And *ſweare*, that, moſt have *ſworn* their *faith* away:
 Which, to prevent, either from *God*, or *him*,
 Who, hath in all Affaires, the *Pow'r Supream*
 Our help muſt come; and, from a *Parlament*
 Which, thereunto ſhall give a full aſſent:
 But, this can never be, (as I have ſaid
 Elſewhere) until the *Ground-worke* be new laid;
 And, till by good and perfect *Chymeſtry*,
Natures three *principles*, *Salt*, *Mercury*,
 And *Sulphur*, be to that juſt *temprature*,
 And ſuch *proportion* brought, as will procure
 To govern us, a *Civil-Trinity*,
 Made up into a *bleſſed Unity*,
 It ſelf (ſo far forth as it may be done)
 Conforming to th' *Eternall three-in-one*
 In *Righteouſneſs* and *Mercy*. This produſt,
 Our *ſelfiſhneſs*, doth hitherto obſtruſt;
 And wil, till *God*, in ſome things, hath a *choiſe*
 By *Lot*, when they are paſt by *humane voice*:
 For, much corruption that wil cure; and, then,
Chriſts kingdom, will begin to be with men

More

More manifest ; and, no *false Christs* appeare
As now, and heretofore, they have done here.

But, know, that when a *Government* consists
Of three *Estates*, 't will wrong those *Interests*
Which to a *Free Republicke* do pertain,
Unless it be provided, that, those *twain*,
Which are *Superior*, shall descend to none
By *Birthright*: But, that, thereto ev'ry one
Shall be elected ; and, no person bear
Such *Place*, who was not born a *Commoner* ;
Or, whose *Posterity*, shall not return
To that *Condition*, whereto he was *born*.
For, *he*, or *his*, will *Tyrants* be at last
By whom, this *Proposition* is transgressed.
These things, perhaps, will come to pass in time,
Whereof, I seem at present, but to dream ;
And, peradventure, we till then, to gain
A *Settlement*, shall plodd, and strive in vain.

Meanwhile, his *Highness*, or he, whoeoe
God, to the *supream Office* doth prefer,
A *Suffrage-negative*, should have in that,
Which, *Publicke safety*, doth necessitate
To be by him, or them, sometime *Denide* :
By no means, can he otherwise provide
To keep his *Honor*, or, those *Dues*, which must
Preserve him able, to perform his *trust*,
Or bound them in their *Orbe*, who else, (as we
By proof have found) *exorbitant* may be,
And, like a *Heard* (if not well kept together)
When some *break out*, run all, they know not whether.
Nay, till there be a *Gouernment* here fixt,
Things ballancing, so evenly, betwixt
Prince, *Peeres*, and *People*, that, each may subsist,
And not infringe each others *Interest*,

C 4

He,

He, that is our *Supream*, muſt truſted be
 With *Arbitray Power* in ſome degree,
 To carry on his *work*, and to ſecure
 The *whole*, whilſt our *unſettlements* endure :
 And, to effect that *end*, God did, perchance,
 Deſtroy the *Pow'r*, that *was* ; and this advance.

Without ſuch *Pow'r* a *Prince* choſe out of *Logs*,
 Like that which was beſtowed on the *Frogs*,
 Would be as good : *Him*, we might deal with all
 As we ſhould pleaſe ; and any thing might call,
 And leap about him ; till aſham'd we be
 Of ſuch a *Block*, and chuſe a worſe then he.
 This *Parlament*, hath done what *them became*
 In *offring* ; he, hath alſo done the ſame
 In his *refuſal* : And, ſtill to adhere
 To that whereof reſolv'd he doth appear,
 Shall do *as well*, until *that* be removed
 Which gives *Offence*, or, *Inoffenſive* proved :
 And ſhould he be compelled to accept
 Till that be done, *Decorum* were not kept.

They therefore, as I hope, will qualify
 That, which he is inforced to *deny*,
 (And thereby ſave the *labour* and the *Coſt*,
 VVhich, elſe, would in an *evil time* be loſt)
 Rather then force him to an *acceptation*
 Of that which would be an abomination
 Both to *himſelf* and *others* : VVhich would prove
 No Symptome of their *Piety* or *Love* :
 For, ſhould he be compelled unto that
 VVhich moſt of his *beſt Friends* abominate,
 And, his own *Conſcience* cheks at ; It would give
 A *Kingdom*, which no wife man would receive ;
 And as it were inthroned him, (ſhall I tell
 In plain termes where ?) ev'n in the Depths of *Hell*,
 VVith-

Within whose curfed bounds, is comprehended
A wounded conscience, wilfully offended.

It is confest, the Title of a *King*
 Is *honorable*, and may profit bring
 To *some who would confer it* ; But, to *Him*
 No benefit (yea, and perhaps, to *Them*
 At last as little) For, if he grow less
 In *Pow'r*, that *Title*, will in his distrefs
 Not so much *help* as *hinder* : And, then, *they*
 Who gave it, will, first, take the same away :
 Yea, if on *that side* an advantage grow,
 They will bestow it on his *greatest Foe*.
 But, if his *Pow'r* continue, he may still
 Support his *Title*, call him what you will ;
 And, that, to which none can lay claim but *he*,
 Will *safest* upon all Adventures be.
 Indeed, all things consider'd well together,
 There will be *Hazards*, both in *th'one* and *th'other* ;
 But, *least* in that, which will in proof be best
 To keep that *conscience*, which gives *Inward rest*.

Though, in it self, we do confests the *Title*
 Is honorable, it can add but little
 To his *Repute* : Nay, it will be a blot
 As things are, to that *honour* he hath got ;
 Which, if it seriously considered be,
 Is of a higher nature and degree,
 Than that which *men confer* ; and, they shall do
 No more who add a *King-ship* thereunto,
 Than he, who *Diamonds* in *Lead* doth set,
 Or, makes an *Earl* or *Duke*, a *Baronet*.
 And, *Gideon*, peradventure, did therefore
 Refuse a *Kingship*, being honour'd more
 By what he was, then by what he thereby
 Might have convey'd to his *Posterity*.

Kingship

Kingship is *lawful*; yet, wise men do know
 Things *lawful*, inexpedient sometimes grow.
 The *Stile of King*, was but an *Ordination*
 Of *men*; and afterward by Toleration,
 At their request, by God himself allow'd
 Unto his *people* (so, that neither proud
 They did become, nor pufft up with ambition
 O're others; which, thereof was one *Condition*.)
 Yea, 'tis an Attribute of *God*, whereon
 Was rais'd, this *incommunicable one*,
The King of Kings. If therefore, at the *Name*
 We simply take offence, We are too blame:
 Or, if we think, the Pow'r they give is less
 Who, by *Synonoma's*, the same exprefs,
 As many *Nations* do, who never had
 A *King* among them, since the world was made,
 Yet give their *Princes* pow'r, whereby they may
Rule well, and make their *Subjects well obey*.
 The *Supream Person*, always is the same
 In *Soveraignty*, whatever him you *name*:
 And, they who do pretend, our *Lawes* to bring
 Advantages, to him that's call'd a *King*
 Which other *Titles* give not, do well know,
 If, he be their *Supream*, it is not so:
 For, ev'ry thing within our *Lawes* exprest,
 Wherein our former *Kings* had Interest,
 Is virtually, ev'n by those *Lawes*, derived
 To him, who for our *Soveraign* is receiv'd.
 And, whatsoever they make shew of, may,
 Who make the *Law*, speak what they please to say,
 Were that, which is now conquer'd by our *Swords*,
 Brought to their *Bars*, to be new tri'd by *Words*,
 The *Judgment* would be given on that side
 Where *Pow'r*, not where the *Kingship* did reside,
 Although

Although the *Law* spoke for it, and forbad
 All other *Governments*: For, *Laws* are made
 To speak, too often, not to that *good end*
 For which, *Law-makers*, did them first intend:
 But, what best makes out their *Accommodation*,
 Who take upon them their Interpretation.
 Else, they could tell you (without my direction)
 That, he, whom *God* hath rais'd for our Protection,
 Had for his *Church*, and for his *Common-weal*,
 The *Pow'r* he owns, confirm'd on that *Appeal*
 They made to *God*, when that, for which they fought,
 To *Trial*, in an *Open Field*, was brought.

Conquest, is by our *Law*, the utmost *Trial*
 That can be had: and *He*, (without denial)
 And his *Adheres*, have right in that respect,
 To any *Title* which they will elect:
 Yea, and may *Change*, *Confirm*, or make the *Lawes*
 Such, as their *Safety*, and the *Common Cause*
 Shall now require: Provided, it accord
 With their *Trust*, for whose sake they drew the *Sword*;
 And with those ancient Rights, by *God* and *Nature*,
 Confer'd upon the *Reasonable Creature*:
 Which, if they shall invade, their *Swords* now worn,
 Upon *Themselves*, just vengeance will return:
 For, that *Pow'r*, was conferred to provide
 A form of *Government* to rectifide,
 That, neither *Prince*, nor *Peers*, nor *People* might
 Intrench, hereafter, on each others *Right*:
 Yea, (that by what *shall be*, and what is *past*,
God's purpose might be manifest, at last)
 It them impowers, to lay down those *Foundations*,
 That shall by *This*, and future *Generations*
 Be built upon: In which *work*, if they should
 Leave any *Arch*, or *Pillars*, rais'd of old,

Missa

Mis-laid, or *Crooked*, *Rotten*, or *Mis-wrought*,
 It would, at last, bring all the Pile to nought.
 And therefore, to this *end*, oblig'd they are
 To use their *Pow'r* with *Prudence* and care.
 To this *end*, *Providence*, into their hands
 Let that *Pow'r* slip, which at this day commands;
 And they, who meerly for their own ends use it,
 Are *Tyrants*, or else *Traitors*, and abuse it.

That, which may of *Protectorship* be said,
 Was, long ago, made publique to be weigh'd;
 (Not without cause, although to many men,
 It seem'd an *Impertinency*, then)
 And, as if that had been *foreseen*, which would
 Be *offer'd* now, the *Sequel* was foretold,
 Which would ensue on changing of that *Title*,
 With other things regarded but a little;
 Which, to repeat here, were but (in effect)
 To offer them again to your neglect.

New Titles, future *Grandeur*, do foreshew;
 The *greatest Titles*, at the first were *New*:
 And, though the *Government* which we yet have,
 Was only modellized, but to save
 From likely ruine, till we *strength* should get
 To raise up *that*, which might be more compleat;
 You, in this *Title* no defect can see,
 If, but *Imperial* thereto added be,
 Or, somewhat else, to put a *difference*
 'Twixt *This*, and *that* in *Nonage* of a *Prince*:
 And, those additions which do not estrange,
 But help *explain* a *Title*, are no change.
 What, if his *Highness*, doth suppose it given
 (As I believe) by *Providence* from Heaven?
 And thinks *Himself* engag'd, not to neglect
 That *Gift*? And what, if for the like respect,

His

His *Friends* conceiv'd it might be *Ominous*,
 Either to *Him who owns* it, or to *Us*,
 Without an urgent cause to change the same
 For *King*, or any other *Sovereign Name* ?
 Should this great *Title* be rejected for
 That, which his *best affected Friends* abhor ?
 And, they, thereby grow jealous. that his *heart*
 (Which seem'd inclined to the better part)
 Had left it for the *world*, and for those *toyes*
 Wherein her *foolish Favourites* rejoyce ?
 Might not thereon, some *Consequence* ensue,
 Which, peradventure, *He*, or *We*, might rue ?

What, if *God* gave that *Title* for a *Test*
 Of his adherence to that Interest,
 Which doth concern *Christs Kingdom* ? and to shew
 That if what *God* conferr'd he shall forgoe
 (For what the *World* will offer) he best prizes
 The things of this *World*, and his *Grace* despises ?
 Or what, (if as that *Blood*, which heretofore
 Sprinkled the *Posts*, and *Lintels* of the doore)
God, gave this *Title* for a difference
 Betwixt the *Kings of Babel*, and his *Prince* ?
 That he may be secur'd, when to destroy
Christs foes, he shall that *Army* here employ,
 Which will cast out their *flesh*, to *Beasts* and *Fowls*,
 To *Devils*, give their miserable *souls* ?
 Make, that abominable *Scarlet-Whore*
 Their *painted Mistresses*. desolate and poor ?
 And, throw them irrecoverably thither,
 Where, they shall burn perpetually together ?

This may be ; for, the time is drawing on
 Wherein, such *Executions* will be done.
 And therefore, in his *Highness*, it implies
 Much *Christian Prudency*, that he denies

What's

What's offred now ; and, he shall be innobl'd
 Much more thereby, then by those *Offers* doubl'd,
 If he persist ; *Clear Symptoms*, he hath given
 Of *good events*, by having so long striven
 Against what, seemingly, doth offer him
 Things, of most value in the *worlds* esteem :
 For, they infer, that he is rais'd above
 Their *Sphere*, who on such objects set their love ;
 That, his *Promotions*, he expects not from
 The *East* or *West* ; nor cares for those that come
 By *Oblique Winds* : But, most account doth make
 Of what the *World*, can neither *give* nor *take*.
 Those *Outward Trappings*, which make so much shew
 Of what these *Nations* do on him bestow,
 Are not on him bestown, but, on the *State*.
 The great *Allowances*, much murmur'd at,
 Are upon him conferr'd, for their *own sakes*,
 Ev'n to secure *Themselves* : And, them he takes
 For that intent ; because, thereby, he must,
 And cannot otherwise, perform his *Trust*.
 Whereas, if he perceiv'd it would as little
 Secure the *Publike*, as their *Offer'd Title*,
 And, on his *Conscience* press, as that will do,
 I, do believe, he would refuse *that*, too.

Presume I may not, to declare to those
 Who are in *Pow'r*, which way, they might compose
 Their *Differences* ; nor have I ought to say,
 To that *End*, which, I warrantably may
 Propound : For, if I had, neither the *fear*
 Of those *Wits*, who, take liberty to *jeer*,
 Nor *worse things*, could affright me ; I, have told
 As much, as I can *seasonably* unfold :
 Except this *Hint* that follows, doth conduce
 To somewhat, which, may safely be of use.

Perhaps

Perhaps, it is *Cast in*, but to *Insnare* ;
 Perhaps, to make proof, how *inclined you are*.
 Be wary, therefore, how far you *proceed*
 Therein ; and mind, I warn'd you, to *Take heed*.
 Should it offend, I dare not change a *Line* ;
 For, though I *Speak*, these *Arrands* are not mine.
God, sets before us, *this*, and *that*, to chuse,
 And leav's us free, to *Take* or to *Refuse* ;
 And, such *markes* gives, of what may prove amifs,
 That, if we chuse not well, the fault's not *His*.

They, who sincerely think, the Stile of *King*
 Will to this *Commonwealth* advantage bring ;
 And, they, who fear it would portend no good
 The title of *Protector* to explode,
 May, if they can agree, joyn them together,
 And please perhaps, both *Parties* ; perhaps, *neither*,
 Till somewhat reconcile them, which, *fit Season*
 More likely seems to bring to pass then *Reason*.

These *Titles* are *consistent* ; and, if that
 Which is *refus'd*, be made *Subordinate*,
 And this *Supream* ; that it may thereunto
 Be *Vassal*, and a kind of *Homage* do ,
 As *conquered* ; it might be serviceable
 With less offence, (for ought that I am able
 To counterfay :) for, that wise *Legislator*
 Who was preserv'd, by *Rushes*, from the water,
 Was call'd a *King* ; and, therewith had the *Pow'r*
 Which, constitutes with us, an *Emperor*,
 And in that *Commonwealth* (which was the best)
 Both *Kingly*, and *Imperial Pow'r* possest ;
 Which, if confer'd on him, who governs us,
 His *Title*, might be then contrived thus,
 Or, some such way : On *feet*, in *Verse*, it goes
 But lamely ; Therefore, take it here, in *Prose*.

Soveraign

Sovereign Protector, *or*, Protector Imperial of the
Commonwealth of Great Britain, King of England,
Scotland, and Ireland, with the Islands, Territories
and Dominions, to them belonging.

This, is not *Magisterially* propos'd,
As if thereby all *Ruptures* would be clos'd ;
Nor is it my desire, it should *so be*,
Or, *not be so* ; for, it concernes not me.
It, almost, into *words* was thus far brought,
E're it was fully formed in my thought ;
And, *slipt out*, (as do such things now and then)
Rather, to try the *mindes of other men*,
Then to declare my *Judgment* ; which, I give,
(VVhen I intend so) in *terms positive*.

But, thus much, I will say ; *This* is by none
Yet *claymed* ; neither gives to any one
Just cause of *Quarrel* : *Honourable Pow'r*
Holds forth : Is, by the *Law of Conquest* our,
And, may within our own *Realmes*, be assum'd,
Yet, nothing be undecently presum'd,
If we, know by what means, to limite so
The *Pow'r*, which therewith all, we shall bestow,
That no offence it gives ; nor may produce
Pride, Folly, or Oppression by abuse.
But, what would follow, should this fanci'd be,
It is not in my dim sight, to foresee ;
And therefore, to be weigh'd by those, I leave it,
VVhom it concernes to *Offer, & Receive it* : [known]
To whom (if fought where such things may be
It shall be, to their satisfaction shown,
How far *this*, or the *Title* of a *King*
May be assum'd, and no disturbance bring.

Power,

Power, though *bred Tame*, is an *unruly beast*,
Which if it feed much on *selfe interest*,
Growes quickly *wild* ; and every thing commands
Except it *selfe* ; yea breaks the *strongest Bands*,
Which once cast off, *Restraint* it will avoyd,
And never more be bound, till 'tis destroyd.

Our best *course* therefore is not to be strugling
With *Power* (Although it seems upheld by *Jugling*
As well as by *good meanes*) or to contend
With things *without us*, which *War* hath no end :
But rather to compose and order so
All things *within us*, as we ought to do.
For, there we may have *Peace* (when we have done
Our *Duties*) In *externals*, there is none :
And what we get by *Politick Contrivings*
By *Falshood*, *Force*, *Dissembling*, or *Connivings*,
Doth for the most part, but the more disorder
Our *mindes* ; and from our *hopes* divide us further.
Yea, whether our *cheife Magistrate*, we shall
A *King* hereafter, or *Protector* call,
'Twill not be much materiall, what the *Name*
Shall be, if all things else be still the same.
Nor *His*, nor *our condition* will be betterd
Whilst we are with those *Vanities* befetterd,
Which to *cast off*, we lately made a *shew* :
Or, whilst in *secret*, we do still pursue
Our *old wayes*, and continue, in *effect*,
What we in *Circumstances*, do reject.

Some are perfwaded, that the stile of *King*
May be as well assumed, as that *Thing*
Which gives like *Power* : And so it may, if he
A *Jehu*, or a *Jeroboam* be,
Who, neither conscience makes whom he offends
Or scandalizeth, to obtaine his *Ends* ;

D

Or

Or if he use that *Power*, which is bestowne
 For *publick workes*, to bring to passe his *owne*.
 But, howsoever, let it be our care
 Still to performe what our *Obligements* are :
 Which are not to engage him unto *One*
Offence, through fear another may be done :
 Or, to resist the *Power* we should obey
 Because it seems by an *unlawfull way*
 Acquir'd or kept : For, every *Wise man* knows
Powr, *Thrones*, and *Glorie*, are at GOD's dispose.

It is by other some not meanly fear'd,
 Such *Powr* is by *Protectorship* conferd,
 That he may now infringe our *freedomes* more
 Then any of our *Princes* heretofore :
 Which may be likewise true ; yet, what GOD gave
 Wherewith to do him *service*, he must have
 To whom he gives it ; If he then abuse it,
 To their *wrong*, for whose *well-fare* he should use it,
 GOD will aveng it : And though he defers
 That *Vengeance*, (and the *Polititian* Jeers
 At such a *Vindication*) 'twill be paid
 With *Interest*, for all the time delay'd,
 As soone as our *Repentance*, and those *wrongs*,
 Are for *that* ripened, which to them belongs.

These *Nations*, and their *Parlaments*, talk much
 Of *Liberties*, and *Freedomes*, as if such
 To them pertained, now, as they have had.
 Indeed, there is an *Image* of them made,
 Whereby, we, them a little honor'd see
 Before the *People*, (as *Saul* sought to be.)
 But, of those *Priviledges*, we have none ;
 Their *Glorie* is departed ; they are gone :
 We, by no *tenure*, any claime can lay
 But *Courtesie of England*, at this day,

To

To what, by *Birth* was ours ; or unto ought
 Which we have *purchas'd*, or for which we *fought* :
 And till our *supream Magistrate* repaires
 Our *Losses* ; Or, till GOD shall hear our Prayers
 And *cries* (if he oppresse us) we shall still
 No other be, but, *Tenants at his Will*.
 Yet is not he in fault ; nor is our *Cafe*
 So bad, or in such hazzard as it was.
 For, if it were not so, it might be worfe ;
 And, that which we suppose to be a *Curse*,
 May prove a *Blessing*. Otherwhile, men lose
 By having all things at their owne dispose ;
 And sometimes *gaine* by *loosing*, what was our,
 Did lately slip into anothers *pow'r* ;
 Who, thereof taketh (by that *forfeiture*)
 But so much, as our *Freedomes* may secure
 To us hereafter. VVhen, he seems to *wound*
 He doth but lance a *soare*, to make that found
 Which would destroy us : when, unto some *cost*
 He puts us, 'tis that *all* may not be lost.
 Yea, for our *well-fare*, he is *meanes* contriving,
 When we most wrong him, by a *misbeleeving*.
 And doth discharge his *Trust* (as I beleeve)
 By doing that, whereof we misconceive.

Though he permits us to capitulate
 With *him*, as if we did participate
 In his *Powr* ; suff'ring us to *claime* and *take*
 Those *Priviledges*, whereby he may make
 An *advantageous use*, with least offence,
 To bring to passe the *work* of *Providence* ;
 And to such *purposes*, is well content
 To all our *just requests*, to give assent :
 Those things, do not to us of *right* pertain ;
 They are meer *Acts of Favor* ; no remain

Of our old *freedomes* : And, 'twill hazzardize
 Their *Restauration*, to think otherwise :
 For, those *Thoughts* hindring that compleat *submission*
 Which GOD requires, will hinder their fruition,
 By making us, perhaps, that *meanes* endeavor
 To *gain them*, which will *lose them*, quite, for ever.

In *provocations*, IS'RAEL did proceed
 So far, that thereupon GOD had decreed
 No *Ransome* from destruction should redeem
 Their glorious *Temple* and *Ferusalem*,
 But, their *submission* to a *forraigne King*.
 On *Us*, for our transgressions, GOD doth bring
 A *Judgment* somewhat like it : And, before
 He, will to us our *Liberties* restore,
 We must quite lose them, and submit to *Him*
 Whome, as (in that respect) we did contemn.
 And, now, no *humane Policy*, or *Force*
 Can put us into any likely *Course*
 Of repossessing them, save that *Compliance*,
 VVith which we have been long time at *defiance* ;
 And, whereto he that should advise, might speed
 As bad, perhaps, as *Jeremiah* did
 VVhen he in vaine, his *Countrymen* perswaded
 To fly to *him*, who had their Land invaded.
 But, so it *must be* ; and, if to *beleeve*
 VVhat *must be*, may assurance thereof give.
 Or, if things probable in *Reason*, may
 Confirme that, which I now *beleeve* and *say*,
 Our much *averseness*, rather will bring on
 Then hinder, that which must at last be done.

For, we are torne into so many *fractiions*,
 Growne of so many *mindes*, by our *distractiions*,
 (Or *Counteractings*) ev'ry *Party* striving
 To bring to passe things of their own *contriving*,

All

Al men so apt, whom *place of trust*, enable
 For their owne *private ends*, to scrape and scorable ;
 And every man so jealous, and affraid,
 Of being to his *Opposite* betray'd ;
 That, (as *the world* was, when it first begun)
 Our *Common-wealth*, must be the *work* of *One* ;
One, that hath *Power*, and, in *whome*, to agree
 They, who are most concern'd, most likely be.
 This *One*, GOD, hath provided to restore
 All, that our *Kings* usurped heretofore
 (Or, our *Sins* forfeited) And to resetle
 On us, those *blessings*, by a *stronger Title* ;
 (If neither *He*, nor these divided *Nations*
 Shall, willfully, make frustrate their *Probations*)
 Though, many are, yet, fearfull that he may
 In some things, act the quite *contrary way*.

Those *Counsels*, he hath oft together brought
 VVhich we in *former times*, most proper thought
 For such a *Worke* ; and, much hath taken in,
 VVhich offerd, by some *private bands*, hath been ;
 But, both their *Ends*, and *Contributions* are
 So differing, and from *Unitie* so far ;
 That, what he hath desired should be done,
Lesse perfect seems, then when it was begun.
 And 'tis not possible their *work* should be
Long-lasting, who, in so few things agree.
 He, therefore (as in all times past, we finde
 It hath been done) who, is by GOD design'd
 To change a *Government* ; and, unto *whome*
 He alwayes, an *Assistant* will become,
 For his *owne works* ; that *spirit*, must improve
 VVhich GOD on him conferreth to promote
 His *Undertakings*. Then, *resolve* he must
 On what his *Conscience* judgeth to be just,

D 3

And

And by his *Pow'r* confirm it : else, the *Waies*
Now follow'd, will destroy him, by *Delays*.

By this *Course*, and by weighing well those things
Which *faithfull men*, and his *experience* brings
To be *confider'd*, he *himselfe*, alone,
Shall do that, which will never, else be done ;
Even he alone, if, he, himself deny
(And on that *wisdome*, and that *pow'r* rely,
Which hitherto, hath carried him along)
Shall, for his *undertakings*, be more strong
Then, if he were with all the *strength*, supplyd
And all the *wisdome*, of the *world* beside ;
For, that shall teach him, what *advise* to chuse :
What he must alter, what he must refuse,
And what to fix upon ; which, will be more
His *Honour*, then his *Conquests* heretofore ;
Or, then to leave through *future Generations*,
A *Kingship* to his seed, o're many *Nations*.

This done ; a *Parlament* well constituted
Will crown the work : then, such as are reputed
Just *Priviledges*, will be all restord ;
Then, they, who now *agree not*, will *accord* :
Then, will our *Lawes*, which yet are made a *Snare*,
Have those effects, for which ordaind they were,
And, other things, be fairly carried on
VVhich, now, in crooked muddy *Chanel*s run.

VVee, in this *worke* of *Providence*, most heed
Those grosse, and oblique *Actings*, which proceed
From mans corruption ; and, the deeds of those
Whom for *false friends*, or else, for *Open foes*
VVee do suspect ; and, greatly vexed are
VVith those *misactings*, which, in them appear ;
As if, their *failings only*, were occasions
Of all our *losses*, and our *Preturbations* ;

But

But, were it well observed, we should find
 That, those *grand-works*, which are by GOD design'd,
 Are no lesse further'd, by our *oversights*,
 Our *weaknes*, *follies*, and our foes *despights*,
 Then by our *Virtues*, *Prudency*, or *Powr*,
 Or, any *suffrings*, or *good deeds* of our ;
 And, thereupon, prepare *a way* for *Peace*,
 By prizing *others* more, and, our *selves* lesse.
 Or, if our *Intellectuall eyes* could see
 VVhat GOD hath done, or, what those actings be
 VVhereby, his *finger*, doth make manifest
 VVhat *changes*, have infringd our *interest* ;
 VVe, in true *meeknesse*, would incline unto
 VVhat he expects, we, should *beleeve* and *do* ;
 Then, we should finde, those *changes* were permitted
 That, for GOD's, *work* we might be better fitted ;
 That, his great *Love* and *Iustice*, might be known ;
 That, our great *failings*, we, might *know*, and *owne* ;
 That, it might give us many *Evidences*
 How little trust there is, in *earthly Princes*,
 In *Parlaments*, or, in the best of those
Externall things, wherein we *trust* repose :
 And, that, we thence may learne, when we have tride
 Their *Truiflefnesse*, in whome, we should confide.
 As *sure* as, GOD, ten tribes from *David* rent,
 And, made *Belshazers* doome, a president
 For *future times* to heed ; and, tooke from *Saul*
 And other *Kings* those *Kingdomes* wherewith al
 They were indowd : *so surely*, was the *Throne*
 Of our preceding *King*, by GOD, broke down :
So surely, he, who now inthroned sits,
 VVas raid by *him* ; and, that if he forgets
 On what *Conditions*, he, that grace received,
So surely, shall he be againe deprived,

D 4

Of

Of what he yet injoyes ; and be devour'd
By that, whereby, he was at first impowr'd.

As sure, as *Jacobs* sons delivered were
Into the hands of *Nebuchadnezer*,
Of *Eglon*, *Fabin*, *Sifera*, and those
VVho, did on them great *Slaveries* impose ;
So *certainly*, did GOD give up these *Lands*
In former times, into *Oppressors* hands,
Both *Temporall*, and *Ghostly* ; causing them
In various wise, to be from time to time,
Either *afflicted*, *eas'd*, *inthrall'd* or *freed*
As to do *well*, or *ill*, they did proceed :
And, lately, hath powr'd forth his *vials* here
On *Preist* and *People*, upon *Prince* and *Peer* ;
Yet, if we grow not better than we be,
Far sadder *Changes*, we may live to see,
Because, such *Provocations*, ours have been,
As, in no *former ages*, have been seen.

Mark what I *say* ; and *heed* what will *ensue* ;
For, what I tell you, *is*, and shal be true.
GOD, for their many *sins*, did justly bring
These *Nations*, into *Bondage*, to their *King* :
Not to destroy them, as a *foe*, but rather,
Them to correct, as it became a *Father*.
That *Pow'r*, He, exercis'd not to fulfill
GOD's minde, but, to accomplish his *owne will* ;
And, did exceed the bounds of his *commission*,
To make them footsteps, up to his *ambition*.
Then, unto GOD they cri'd, and did repent ;
VVho, thereupon, unto their *Parlament*
Gave all his *Power* ; whereby, they did proceed
Against his *life*, and *reigned in his speed*.
VVhen they were thus *in-thron'd*, in leiw of *giving*,
Forgiving, *disinthralling*, and releiving.

Their

Their *Brethren*, by whose hazzards, blood, & treasure,
 They, of the *sov'raigne Power*, had gotten seifure ;
 Their *Helpers*, *Friends*, and *Servants*, they forgot,
 Or (which is worfe) them, they regarded not ;
 (Nor in their greateft need, were fome of thofe,
 So civilly refpected as their *Foes*)
 Nay more ; them they *oppreft* ; fleighted their *prayers*,
 Expoſed them to *ſhame*, *wants*, and *deſpaires* ;
 Endeavour'd chiefly their owne *exaltations* ;
 Th'inriching of *themſelves*, and their *relations* ;
 And, had not that ſucceeded, which befell,
 What elſe they would have done, no man can tell.

In fight of GOD, of *Angels*, and of *Men*,
 Theſe things were done ; and, this, compels *my pen*
 To leave it on *Record*, here to be read
 By *future Ages*, when that I am dead.
 Theſe, and more ſuch like things, which I have been
 Inforced to have *felt*, and to have *ſeen*,
 I, from beholding them, long time deſir'd
 My *ſelf*, into ſome *nook* to have retir'd ;
 But, my *Engagements* alwayes kept me here :
 Perhaps, that thereof, I might witneſſe bear
 To glorifie GOD's *Juſtice* ; and to ſhow
 From whence all our *deſtructive changes flow*.
 And (being that which I ſeem born to do)
 With willingneſſe, I, now ſubmit thereto,
 That, to their *Faces*, I may teſtify,
 What, *thouſands living*, know to be no lye.

For theſe *Exorbitances*, (as this day
 VVe do perceive) GOD, took their *powr* away,
 And gave it to their *Servant*, whom they fleighted ;
 VVhome, they, perhaps, as ill would have requited,
 As other men have beene ; and, they, are now
 His *ſervants* ; and inforc'd themſelves to bow

Before

Before his prefence, whom they did contemn,
 Till, GOD, had with their *power* invest'd him,
 VVho, is (GOD *speed him well*) on earths wide stage,
 The greatest *expectation*, of, this age :
 Yet, at his *Exit*, he, his doome shall beare
 According, as his part, is acted here.

To ev'ry one, of whatsoe'r *Degree*,
 Such as his *works* are, such, his *meed* shall be :
 And, this, nor *strength*, nor *wisdome* shall prevent ;
 No, not an *Army*, nor a *Parlament*,
 Nor long time, shall *Prince*, *Priest*, or *People* thrive
 In any thing, they *hope for*, or *contrive*,
 But puffell, plague, and still afflict each other
 Till they in *Righteous-things* agree together ;
 And, *sanctifie* this *Commonwealths* foundation
 With much more *Iustice*, and with more compassion.

I hope, this *downe-right-dealing* (which proceeds
 From *Conscience*) no Apologizing needs :
 But, of their *wrath*, I no whit am afraid
 To whom, *truth*, may offensively be said ;
 For, if that any thing thereby befall
 To me *destructive*, much more greive I shall
 For *others* then my *selfe* ; becaufe, their ends
 I do foresee, who shall destroy their *friends* ;
 And, that, if *Iustice* be not more enjoy'd
 I, shall be *safest*, when I am destroy'd.

Yet, *Reader*, pleased be before thou goe
 VVith Candor, to peruse a few *Lines* moe
 For my *Indempnity* and, then I've done ;
 Make no *false Comments* (prithee) hereupon ;
 Inferre thou not from any word here said,
 One thought, whereby, *asperfions* may be laid
 On that *great Councell*, by whose prudence, care,
 Zeale, pains and love, those things propofed are

For

For his *assent*, without whose approbation,
 They cannot have *Authentick Confirmation*.
 The cause is weighty ; and, no *Humane eye*
 Can all the wayes of *Providence* espie.
 Although their *Offers* are demur'd upon,
 They, their *devoire*, as I believe, have done
 To give advance unto that *Interest*,
 Which, in their Judgement, hath appear'd the best ;
 And done *Gods worke*, so far forth as they could
 His purposes, with *humane eyes* behold ;
 Or, execute his *Will*, by *Reasons light* :
 And, I do hope, they shall (ere that be quite
 Resolv'd upon, which yet remains to doe)
 Receive *Divine Illumination*, too.
 By that which I have heeded, I conceive
 (And hold my selfe obliged to believe)
 That, both they, who did on that *Instrument*
Agree, and also they, who yet *dissent*,
 Their Consciences, have with an equal Zeale,
 To *God*, their *Prince*, and to this *Commonweale*
 Therein discharg'd ; and, that those things which bee
 Well done, are *Best done*, when, some disagree :
 And, that, *Truth* doth appear in her perfection
 When she is polished by *Contradiction* :
 We, therefore, to *both Parties*, owe both *Love*
 And *Civill thanks*, what ere the *Sequels* prove.
 Believe me herein ; and observe, I pray,
 With *heedfulnessse*, that which I next shall say ;
 For, it will much concern us : (and I presse
 This *Caution*, therefore, with such *earnestnesse*)
 When, *that* which was propos'd, once *in vain*,
 (And, which is to be offer'd now again
 Unto his *Highnesse*) all debates hath past ;
 If then, your *Expectations* fail at last

Which

Which must fall out, on th'one or *th'other side* ;
 With that, which comes to passe, *content abide* :
 And, though in *Judgement*, you devided be ;
 In your *Affections*, lovingly agree.

If they, who their *Proposals* lately brought,
 To be allow'd, obtain not what they fought,
 Miscensure not of them, as if they had
 With ill *intentions*, those *Proposals* made ;
 Nor judge amisse of *him*, who gave *Deniall* ;
 If, when *repugnant Reasons* have their *Triall*,
 He shall be swayed to consent, at length,
 By *Reasons* of the most prevailing strength.
 For, if his *Highnesse*, on such tearms admit
 Of that to which he gives *deniall*, yet,
 As in his *Judgement*, and in *Conscience* too,
 Well satisfied, in that which he shall doe,
 And hath beforehand, *Gods* direction fought,
 (As I believe, he hath done as he ought)
 Know, it proceeds from *God* ; and, that what ere
 We thereupon think *Probable*, or *Feare*,
 We must leave *God*, and *Him*, to act their part ;
 Not meddling with what's hidden in his *heart*,
 Or in an unrevealed *Providence*,
 Left, we to both of these, give just offence ;
 And by prejudicating things unknown,
 Destroy the *Peace* of others, and our own.

When things are done, (for ought that we can know)
 As, *God*, doth unto him his duty show ;
 If, then, we still *suspect him*, and foment
 Those *Jealousies* which nourish discontent ;
 If we shall then imagine his *Delay*
 And *Scruples*, were but onely to make way
 To new *Designes* ; or, to accomplish that
 Which, we think he hath alwayes aimed at,

(Pretend-

(Pretending other things, thereby to gain
A Larger Power then else he should obtain)
 If we think thus, as I know many do,
 Because they have been pleas'd to tell me so ;
 Then, there will be no remedy or *end*
 Of what we may *Injuriouſly pretend* ;
 And, how oblique ſo e're, his aimes may be,
We, make our *ſelves* as culpable as he ;
 And, there is ſomewhat in us, which, no doubt
 Doth from a *Root of bitterneſſe* ſpring out,
 That will produce our *Shame* ; or, which is worſe,
 Engage us into ſome *Deſtructive Courſe*.
 And, if his *heart be right*, ſo much the greater
 Will our *Shame* be, as his deſignes are better
 Then we believe they are ; and, queſtionleſſe,
 It will to us contract a *Guiltineſſe*,
 That will bring on a *Plague* : and manifeſt
 That, though againſt *Self-ſeeking* we proteſt ;
 We, have not ſo much prayed, that, *Gods will*
 Should take effect, as, our own to fulfill.

VVhat, of this great *Debate* will be th'*effect*,
 I know not ; nor preſume I to collect
 From what I know : for, *Princes hearts are deep*,
 And, I, into their *ſecrets* will not peep.
 VVhen *Abraham*, to ſacrifize his Son
 Expreſt a *Will*, although it were not *done*,
 It pleas'd as well ; And, GOD, for that proceed,
 His *willingneſſe*, accepted for the deed.
 It lies not in our *Actions*, to fulfill
 VVhat is requir'd, ſo much, as in our will :
 For, *two men* in *one cauſe* may *fight* (or *grinde*
 At *one Mill*,) yet, but *one*, acceptance finde ;
 And, what to *Act*, the *Law*, on us doth call,
 Sometimes, by *grace*, may be diſpens'd withall.

I there-

I, therefore, know not how *inlarge* we may
 Or *circumscribe* his *Highnesse* in his way ;
 Nor how far, GOD, in this *Cause*, will allow
 A dispensation after *Tryall* now ;
 Nor which way he will bend his heart at last ;
 But, by those things which are already past,
 (And, by some other *symptomes* which I finde
 Of many *good performances*, behinde)
 I hope the best : and, since no better way
 I, can be serviceable ; thus, I *pray*.

*On Earth, vouchsafe him better things, oh LORD !
 Then, Justice, can for Mans best works afford.
 Within the VWorld to come, let him inherit,
 Not that which He, but, that, which Christ doth merit.
 And, give him power before he thither goe,
 To settle righteoufnesse and mercy so,
 Upon his Throne ; that, they who now condole
 May sing a blessed Requiem to his soul ;
 And, that their hopes deferd, may be enjoyd,
 Before, they, or their patience, are destroyd.*

Our *God*, hath many wayes to bring about
 What he hath foreintended to work out.
 That, which *Conditionally* to be done
 He *Wils*, must take effect in every one
 As those *Conditions* are performd by *them*,
 To whom, his *Offers* are propos'd by *him* ;
 And, that which he hath *absolutely Willd*,
 Shall doubtlesse, *absolutely be fulfil'd*,
 What ever *Contrarieties*, here, shall
 Thereto obstructive, seemingly befall.

For *my part*, therefore, when the *Trial's* ended,
 Which, I unfeighnedly have recommended
 To *God*, my *Prince*, and *Country* ; I'le rejoyce
 More in *their chusing*, then, in mine owne *choyce*.

Although

Although I suffer by it ; with beleefe,
 It will, at last, produce more *joy*, then *greife*.
 In that *Ship*, which the *common Fraight* doth beare,
 I, am but onely a poore *Passenger*,
 Who, moved thereto by an honest zeale,
 Have spoken, what I thought concernd her weale ;
 And, though I have hereby insisted much
 On my *owne sense* ; and think it to bee such
 As may bee own'd ; Though, such it be reputed
 By *others*, and shall never be refuted ;
 Yea, though, I may discover some things done,
 By which, my *just rights* are intrenchd upon ;
 Yet (having done my duty) I will beare
 Those things with patience, which concluded are ;
 And, not alone submit, to what they doe,
 My *Goods* and *Person*, but, my *Reason* too :
 At least so farr forth, that, I will not presse
 One *Argument*, by which the *common-peace*
 May be indangerd ; but, do what I may
 To serve my *Country* in a *sober way* :
 In *silence*, things which are amisse deplore ;
 Think my own *sinnes* deserved that, and more ;
 Mark my *own failings* ; and perswaded be
 These things have happend, to make prooffe of *me*,
 And such, as I, as well, as prooffe to make
 Of *those* who were engaged for our sake :
 And, praise *Cod*, though all things be not so well
 As I *desire*, that, nothing worse befell.

For, from those *difficulties* and *confusions*,
 Which we are in, to draw forth such *conclusions*
 As may not be gainfayd, in some respect,
 Is more then *Human wisdom* can effect.
 The *Course* by which we purpose to pursue
 Beloved *Peace*, loathd *Discords* may renew ;

And

And, whilst we fighting are, from *Foes* to clear
 Our *Vann*, we may be routed in the *Rear*.
 By those *Contrivements*, whereby, we suppose
 To save our *Lives*, our *Honors* we may lose.
 By that, through which our *Persons* might be free,
 Our *Consciences*, perhaps, inflav'd may be ;
 And, what, for *present safety*, we endeavour,
 May for the *future*, ruine us for ever.
 So *finite* is our *Wisdome*, and our *Powr*,
 And, those things which may *weaken* or *devour*,
 So *infinite* ; that, we as well may span
 The *Firmament*, as, by the wit of *Man*
 Contrive, or settle such a *Government*,
 As will our dangers every way prevent.
 For, that which is *best done*, and *best intended*,
 Will still have somewhat in it to be mended :
 Yea, even the *best things*, which *best men* can doe,
Insnarings have injected therinto,
 To catch *themselves*, or *others* ; which, none escapes
 But, he, that alwayes *lookes* before he *leapes* ;
 And seekes for *Councell* and *Protection*, from
 That *saving-powr*, whence all our *safeties* come.

He therefore is injurious, who suspects
 All deeds *ill purpos'd*, which have ill *effects* ;
 Or, who, those Mens *Faiths* into question cals ;
 Whose *Councell* under some Aspersiō fals :
 No lesse unjust are they, who froward be
 Because, he takes his *freedome* who is *free*,
 Yet, takes thereof no more then doth belong
 Unto *himselfe*, without his *Neighbours wrong* :
 And, they, are not in every poynt so wise
 As they might be, who, *good advice* despise
 (And timely ay'd, when they are like to suffer)
 Because, that man, whom *conscience* mooves to offer

His

His *services* ; within the *Camp*, hath hid
Himself, as *Eldad*, and as *Medad* did.

These things considerd, I, perswaded am
That neither I, nor any merits blame,
For ought *well propos'd* : and, that now the day
Is near at hand, which will prepare *a way*
To what *Good men* desire : and, that a deed,
Which did from *Conscientiousness* proceed.
Justice and *Piety*, no bar shall prove,
To that which may our *Grievances* remove.
In this *hope*, I with *patience* do attend
What *God will* do ; to whom, I recommend
The perfecting, of what *menstr* ive about,
For, *hee* must do it. Now, this *Flash* is out.

A SPARK.

BUT see, here's of that *Flash*, a little *Spark*
Yet unextinguish'd ; which, I pray you mark.
My *lifes* tenth *Clymax* is now spent well near,
And yet, my *warfare* is unfinish'd here.
I therefore, by this *Flash* a triall make,
How, if need be, *Old Powder*, fire will take ;
That when occasion calls mee so to do,
I, therewith might discharge a *shot* or *two*,
Or light a *Beacon*, timely to *Alarm*
Those, who may by *surprizall*, suffer harm ;
And save that, by th' *Artillery* of *words*,
Which, cannot be secur'd by *Guns* and *Swords*.
For, though by *age*, my *Arms*, are useles found,
My *Heart* so strong remains, my *Brain* so found,
That both by *Action*, and by *Contemplation*,
I may, yet, some way serve this *Generation* ;

E

Whose

Whose *Welfare* to promote, I have bestowed,
More time and cost, then to advance mine *own*.

But, when my *heart's* broke, & hath crack't my *brain*,
When all those *helps*, which unto *life* pertain ;
When all the *present hopes* of things *without me*,
(Which to and fro, do *flutter* yet about me)
Are flown away ; (as daily 'tis expected)
Then, will to mind be brought, *things now neglected* :
And *that* be done, which, yet, *self-love* and *pride*
Obstruct ; and will, till they be *laid aside*.
Yea, then, with *good respect*, that will be heard,
Which, at this present, hath but small *regard*.
Mean-while, I rest contented with my *Lot* ;
For, I have that *esteem* which others got
In *former times*, who did *this way*, declare
Those *Notions*, wherewithall inspir'd they were ;
And, to discharge my duties, am a debter,
Though my requitall, never should be better.

There lies a little *Grain* rack'd up within,
From whence, my *better-being* will begin :
And, when most *Weaknesses* appear in me,
My *Power*, shall then, in *full-perfection* be :
Yea, when I have nor *Life*, *Flesh*, *Blood*, nor *Bone*,
Then, that, which could not by those *Tools* be done,
Shall be perform'd ; and, many things which are
Yet *dark*, will *plain*, and usefull, then, appear.
Mean-while, O *God* vouchsafe thou to *forgive*
What, hinders their *performance*, whil'st I *live*.
So prays, *Britans Remembrancer*.

A cause

A Cause Allegorically Stated,
*With an Appeal therein, to all that are wise and
 honest, from an injurious censure, lately
 passed.*

A *Goodly Ship*, with precious lading fraught,
 Late, in a *dark night*, near to *land* was brought.
 Through many *dangers*, and much *Blustering weather*,
 The *Providence of God*, had brought her thither ;
 And, by the *Waters motions*, and some *Humming*
 Among the *Shrowds*, another *storm* seem'd coming.
 The *place arriv'd at*, was a dangerous *Bay*,
 From which, into the *Port*, two *Channells* lay,
 Divided by a *Quicksand*, with great store
 Of *Shelvs*, and *Sharp-rocks*, upon either *Shore* :
 She had a brave *Commander*, *Marchants* many ;
 Stout *Seamen*, *Pilots* too, as good as any,
 With *Passengers* of all sorts ; among whom
 Some could (had need been) have suppli'd the room
 Of *well-experienc'd Sea-men*, and advis'd
 Such things, as *Prudence* would not have dispis'd.
 But, these among themselves, divided were,
 Through which of these two *Channels*, they should steer,
One party, thinking that the *safest way*,
 In which the *other*, thought most *danger* lay :
 And in the *dark*, it could not well be seen,
 In which, the greatest *Hazzard* would have been.

There was a poor *Old man*, that time, a board,
 To whom, *God*, had been pleas'd to afford
 A *faculty*, to see things in the *dark*,
 Which others could not *view*, or, did not *mark* ;
 He, seeing what great *straights* the *Ship* was in,
 And what their loss was likely to have been,

E 2

Call'd

Call'd out to those, who there had *Chief Command*,
 And said ; *there* stands a *Rock* ; here lies a *sand*,
 Another *yonder*, and, a *Whirlpool* there ;
 Be carefull therefore, *thither not to steer* ;
Bear up a little while into the *Wind*,
 (Although a shew of danger there you find)
 And take heed, that a causless fear or doubt,
 Prevails not now, to make you *Tack-about* :
 Left all be lost, and, you, upon a *steep*
Ridge strike ; and, *over-set* into the *deep*.
 Now, by the *Starboardside* a compass fetch,
 Halfe way to *yon point*, to avoyd *that Beach* ;
 And then, upon the *Larboardside* again
Wheel off, and you the *Harbor* shall attain.

Thus spake the *Old man*, for although 'twere night,
 He saw as well, as when the *Sun* gives light ;
 And then, all they who had a will to see,
 Saw how to find the *way*, as well as hee.
 The *greater part*, not heeding what they heard,
 (Nor knowing their own danger) *grinn'd* and *jeer'd* ;
 Suppos'd him mad, to talk, and make a shew
 Of *Demonstrations*, which they could not view ;
 Crept from the *hatches*, down into the *hold*,
 And let them look unto the *Ship* that would.

But, they, who more fought their own *will* to have,
 Then to be *counsel'd*, or, the *Ship* to save ;
 Disdaining that an aged *doting fool*,
 Should put their *Wisedom*, as it were, to school ;
 (And, seeing his *Relations* tend unto,
 That, which their *Captain* had resolv'd to do)
 Grew *angry* ; Therefore, though he neither fears
 Their *wrath*, nor much for their *disfavour* cares ;
 Hereby, he hath appealed unto you,
 Who, are known *honest, wise, goodmen*, and true ;

And

And, praies you, to be Judges, how he hath,
 Or wherein, any way deserv'd their *Wrath* :
 For, here in brief, his *Cause* is plainly show'n,
 And, 'tis to some among you, so well known,
 That, if you shall condemne him, hee'l submit
 To make what *Satisfaction*, you think fit.

*If this comes forth too late to take effect,
 My Conscience knows, it was not my neglect :
 For I, my utmost labour, had bestow'd,
 To make it, in a timely-season known.
 If, therefore, ought amisse thereby ensue,
 There lay the Fault, to whom the Blame is due.*

E 3

Here



Here being vacant *Pages*, the *Author* hath filled them with a Copie of certain *Verses*, where-with he lately inclosed two *Petitions* to the PARLAMENT, and laid them within their *Threshold*; hoping by that *Expedient*, they might have been presented to the *House*; The Paper was thus Supercribed;

To that Member of PARLAMENT, who takes up this Paper, with the Petitions inclosed.

The Verses are these:



IR, if you are not of this PARLAMENT,
Herewith to greet you, 'tis not my intent;
But, if a *Member* of this *House* you are,
Your taking up this *Paper* (as it were)
By *Lot*, ingageth you to manage those
Petitions, which, therewith I did inclose,
As, you would have *another*, use his pow'r,
Therein, for *your avail*, were my *case* your:
Whereof take this *Account*; and, why I play
My Cards refus'd, in this *unusual way*.

Three

Three Parlements (the eldest of which *three*,
Might, had it pleas'd our L O R D, have out-liv'd me)
Are dead and gone, since first I did complain
Of *Grievances*, which hitherto remain
Without *Redress*. I, also have surviv'd
To see a *Fourth*, which hath it self out-liv'd,
And may continue, till it hath suppli'd
What, *Providence*, is thereby to provide

For needful *supplements*, to carry on

Those *Works*, which in these *Nations* are begun.
God grant it *Pow'r*, and *Will*, and *Time*, to do
What, they by *Duty*, are oblig'd unto,
That, they from *wrongs*, the *wronged* may release ;
Proceed with *Honour*, and conclude in *Peace*.

To such *Atchievements*, there's a *middle-way*,
'Twixt *This*, and *That* ; 'twixt *hast*, and *long-delay* :
Which, if *mistaken*, or not *timely found*,
May (as it hath done) lead into a *Round*,
(Or *Labyrinth*) whereby, we may be brought
To *pits* and *snare*s, which have no *passage out* ;
And multiply *distractions*, till our *prai'rs*
Are turn'd to *indignation*, or *dispairs* :
Which, is their *drift* (and not their least *designe*)
Who, seek this *Common-wealth*, to undermine.

When *publick wants*, require to be suppl'd,
A *private plaint* may then be laid aside,
But, not too long deferr'd, lest it become
A *festring-foar*, not meanly perilfome :
For, since an *Universal-weal* confists
Of many *Individual Interests*,
A *perfect Body* cannot be injoi'd,
Where, *One by One*, the *Members* are destroy'd ;
And, when the *Eie* or *Ear*, unheedful grows
Of what, afflicts the *fingers*, and the *Toes* ;

Much leſſe, when it neglects what appertains
 To keep it, from an *Ulcer* in the *Brains*.
 The *cures* therefore, of *private wants*, betwixt
Publick tranſactions, ſhould be intermixt ;
 (At leaſt ſometimes) in thoſe *immergent things*,
 Wherein, delay of *Juſtice*, loſſes brings
 Beyond repair ; or where the *State* at laſt
 Muſt bear the *damage*, when the *cure* is paſt ;
 Or elſe, in *point of honour*, ſuffer more
 Then all the *publick treaſure* will reſtore.

I grudg not, when G O D's *glory* is at ſtake,
 That they, who conſcience of their *Votes* do make,
 Should take the *freedom* to debate at large,
 What, may their *duties* in their place diſcharge ;
 Or, when the *Common-ſafety* doth appear
 In hazard, though my life in danger were :
 But, when thoſe *brunts* are over, if men pleaſe,
 For their meer *pleaſure*, *profit*, or their *eaſe*,
 To leave us in a periſhing condition,
 It, of their *faithfulneſs*, may give ſuſpition ;
 And, I more grieve, for what I thereby ſee
 May on the *publick fall*, then *falls on mee*.

There's *time* enough in all *ſtreights* whatſoe're,
 For all things, if it well divided were :
 And, for our not apportioning aright
 The *time* we have (as *wiſemen* ſee we might)
 G O D, cuts off half the daies we ſhould have had,
 And our *deſignments* are abortive made.
 As wee from *week to week*, from *day to day*
 Do put off thoſe, who for our ſuccours pray ;
 So likewiſe, are our *ſuits* and *hopes* put by,
 By *him*, on whoſe aſſiſtance we rely.
 An *hour* therefore, ſhould otherwhile be ſpent,
 To give *Reward*, as well as *Puniſhment* ;

To

To think on them who help us in our *sorrow* ;
 As well to make *repaintments*, as to *borrow* ;
 And, like the *Tree* that's planted by a *spring*,
 Expected *fruits*, in *season*, we should bring ;
 Not nine or ten years after they are dead,
 (Who, by our *timely fruit* should have been fed)
 Left we be felled by the *Wood-mans* hand,
 Or, like the *Fig-tree*, wither where we stand.

One day, is as well spar'd sometime, to save
 An *honest-man*, as *nine* to doom a *knave* ;
 And, of an *useful Plant* to take due care,
 As, from the *good-corn*, to weed out a *Tare*.
 Some private *acts of Justice*, with our *zeal*
 To *Piety*, and to the *Publick-weal*,
 (Or *works of mercy*) sprinkled here and there
 Among them, like *embroid'ries* would appear,
 Or flowers of gold and silver *interwove*,
 And helpful be, *devotion* to improve :
 For, where few *private grievances* are heard,
 God, gives their *publick prayers* small regard :
 And, few are in that *Common-wealth* much joi'd,
 By which, their own *well-being* is destroy'd ;
 Or, which is senseless, of their sad estate,
 Who did help save it, from a *sadder fate*.

Among such *suff'ers*, I my self am *One*,
 Who, gladly would be better thought upon,
 For your own sakes ; who, peradventure, may,
 Have by my *losse*, twice mine, another way.
 As many *years* as are equivalent
 To *two men's lives*, I have already spent
 To seek for *Justice*, with such *cost*, such *trouble*,
 And *losse of time*, as make my losses double :
 So that if many *suits*, here, at this rate,
 I had depending, *three times my estate*,

And

And *three mens lives*, would scarce afford me *time*,
 And *means* enough, whereby to finish them :
 For, my *Petitions*, either were deferr'd
 From *month to month*, from *year to year*, unheard,
 Or answer'd so, that when my *suit* seem'd, done,
 My *Case* prov'd worse, then when it first begun ;
 And, to obstruct the *Justice* I employ,
 They, voice me to be *rich*, who make me *poor*.

With *mock-shews* of relief, I have been fed ;
 with *stones*, In my *distress*, instead of *bread* ;
 Which, had ere this day starv'd me, but that G O D,
 Turns many of them, into *wholsome food* ;
 And rais'd me a *subsistence*, out of that
 Which was design'd to ruine my *estate*.
 His *Highness*, also stor'd me with a *Dish*,
 Which hath converted *Scorpions*, into *Fish* :
 Else, that *small portion*, which I yet possesse,
 (And some *Envie*) had long ago been lesse,
 (It may be *nothing*) ; for, that *Act of Grace*,
 Is made lesse valuable, then it was
 By him intended, of whose free donation
 It was conferr'd, beyond my expectation.
 Oh ! if that I, who have some *friends*, thus far'd,
 How speed poor men, whom no man doth regard ?
 And, who, from none, can claime an obligation,
 Either by *Friendship*, *Faction*, or *Relation* ?

But, now, *new-misadventures* me beset,
 Which, by delay of *Justice*, do beget
Increasing mischiefs, that admit no *cure*,
 Save, what must from a *Legislative pow'r*,
 Derived be : And, this befalls me so,
 Perhaps, that I, in every *Change*, may know,
 The *gen'ral temper*, by the *pulse* that beats
 Both in Superiour, and Inferiour seats ;

That

That, I, thereby may calculate the length
 Of our *oppressions*, and improve my strength
 To bear them : mark, how well our *publick Acts*,
Engagements, Orders, Bargains, and Contracts
 Will be perform'd ; and, that, as by *presage*,
 Of things that since befell, I told this *Age*
 Before they came ; so, I, might likewise tell
 The *next Age*, what I saw *done ill, or well*.
 I many have befought to entertain,
 And offer my petitions, but, in vain.
 Now therefore, having with some patience stayd
Six months at door, to get my *suites*, conveyd
 Into this *House*, where, seeing ev'ry day,
New suitors more and more stop up the way,
 And small signe, that, with any I should meet,
 To *hand them in*, I laid them at their *feet*
 Who pass in thither ; hopeful, that it may,
 For my *inclos'd Petitions* make *free way*,
 Through those *Obstructions*, which have shut the *gate*
 Against them, till they come almost too late.

He, who shall *take them up*, and get them read,
 Where, with effect, they may be answered ;
 A *Favour* shall confer, by doing so,
 On *me*, and likewise upon *many more*.
 For, if my *suits*, obtain respective heed,
 Some other men, wil hope, as well to speed ;
 And of my *wrongs*, if no redress I have,
 Both I, and they much future cost may save.
 GOD speed it well : for, I, with what event
 He gives it, am resolv'd, to be content ;
 And, am assur'd, that though I be neglected,
 By *men*, I shall of him, be *still respected*.

Britans Remembrancer.

A Post-

A *Postscript* to the Preceding *Verses*.

THEY, who to neither *Side*, nor *Back*, nor *Further* ;
 Can *turn*, or *pass*, need no *Restraints* by *Order*.
 Nor greatly be afraid what next will come,
 Their, just *resolvings*, to divert them from ;
 And, that, whereto *necessities* compell,
 Is *done excusably*, though not *done well*.

If much *oppression*, cracks a *wiseman's* brain,
 Who knows, whereto, it may a *fool* constrain ?
 They, whom *delay of Justice* doth make *poor*,
 Do lose but their *estates*, and, may get more :
 If, therewithall, they are of life depriv'd,
 They *feel* not, what to *feel*, they might have *liv'd* :
 But, he who doth in *life-time*, thereby lose
 Both *wealth* and *credit*, shall to *friends* and *foes*
 Become a *scorn* ; whereat, if *mad* he be,
 And, makes *ten thousands* grow as mad as he, :
 The *fault* is theirs, who, without mercy, stretch,
 A weak man's *patience*, farther then 'twil reach ;
 As if, he, of his *suff'ring* sense had none,
 Because, they no more feel it, then a *stone*.

My *principle* (which makes me oft abus'd)
 Injoins me, when I scurvily am us'd
 Where I expect *relief*, to shew my *wrongs* ;
 And, *vengeance* leave, to whom the same belongs ;
 But, *some men*, cannot be content to stay
 GOD's leifure, or, for *Justice*, in his way ;
 And, what, their *wants*, *neglects*, and *indignation*
 May tempt them to, is worth consideration.
 There is to all things, an appointed *date* ;
 And, they are *unwise*, who are *wise too late*.
Necessitas, & indignatio quid non possunt ?

FINIS.

1661.

A Triple Paradox.

[HAZLITT, No. 80.]

A
Triple Paradox:

Affixed to a
COUNTER-MURE

Raised against the Furious Batteries of
Restraint, Slander and Poverty,
The three Grand Engines
OF
The *World, the Flesh and the Devil.*

By Major *GEORGE WITHER,*

Who, now beleagured by their Forces,
throws out unto them this DEFIANCE.

The said *PARADOX* maintains these Particulars.

That Confinement is more safe than Liberty,
Slander more advantageous than Praise,
Poverty more profitable than Riches.

Nusquam, non potest esse virtuti locus. Seneca.

L O N D O N,

Printed for the Author. 1661.



*The Author, to all those who have relieved him
in his Beleaguement.*

IT is a more Blessed thing to *Give*, than to *Receive*; Therefore, having hitherto been a *Receiver* only, I am now desirous to be a *Giver* also, though it be but of a *Mite*, or of a *Cup of cold Water*; For, we are not to expect Benedictions or Acceptations, strictly answerable to the quantity or quality of our *Gifts* considered in themselves, but according to our *Purposes* and *Abilities*; which encourages me to fend you a handful of such *Fruit* as grows upon my *WITHERD-Tree*, now almost past bearing, that if you find it as pleasant and as wholsome, as I conceived it to be, you having therewith refreshed your selves, may if you please, pick out some of the *Kernels*, and by sowing and replanting them in your *Orchards*, preserve the *kinde* for future use, when my *Tree* is rotten.

I make not tender of this *Diminutive Present*, by way of *Retribution*; For, GOD is your reward: but to be a testimonial of my Gratitude, and of my willingness, to have done more, if I had been able; or rather, that it may be a memorial of *GODS Mercy* to me vouchsafed by your hands when I was deserted of the *World*; which ought never to be by me forgotten: For, I confess, I have thereby lived to produce *this*, and whatsoever I shall do hereafter in discharge of my duty, and had else, ere this day perished from the Earth, for ought I know to the contrary, though in my greatest wants and uncertainty of *Supplies* I was always as far from a despairing *Distrust*, as if I had then possessed a Vault filled with hidden Treasures, which no man could take from me: And (though I am yet in no more certainty in respect of *External Supplies*) GOD preserves in me the same confidence, and I believe he will always preserve it in me.

This, is so great, and so extraordinary a *Mercy*, considering the many terrors, distrusts & necessities, wherewith many thousands of better men are daily exercised & proved, that I conceive my self obliged in conscience, openly to acknowledge it, both to glorifie him who vouchsafes it, and to confirm in my self and other men, our Christian hopes, by declaring what GOD hath

A 2

done

The Epistle.

done for my soul, who have nothing in my self to deserve it, but what is of his gift, and who have much more of my own, which rather deserves the contrary. I am, and I hope shall ever be so far from being ashamed of my preservation by meer *Charity*, that I do esteem it a greater honour & happiness, than to have the most plentiful subsistence which the world can confer upon me by a constant *Revenue*, with an eminent dignity annexed: For I have seen the best Provisions of that kind, not only to fail but to bring their Possessors also to be worse than nothing.

I had superscribed your *Names* (or hereto added a Catalogue of them :) but many of you are personally unknown, and the rest having discovered themselves unto me, for our mutual comfort and conversation only (without any desire that notice might be taken by other men of what hath been communicated, and passed between them and me) I do forbear making your Names publick, for that and other considerable respects. You are my friends by the surest side: For you were not made mine by my industry, merit, solicitation, or in respect of any carnal Relations, but meerly by GODS Mediation who inclined your hearts to that voluntary compassion, whereof I had fruit in due season, sufficient to preserve me, without fordid want or dejection, in that condition wherein I am likely to be continued to fit me for that service, which I have yet to do; and I am confident that he who made you my *Friends*, will so keep you; and make me thankful to him and you, whilst we live in this world. Your Acceptation I doubt not of, nor of assistance by your prayers to the end of my *Pilgrimage*: For, though some of us may circumstantially differ in our *Judgements*, we are one in him and with him, in his *Essential Truth*, and in that love which knits all the *Saints* into one blessed and everlasting *Communion*.
I am

Your humble Bondsman,

GEORGE WITHER.

A



A Triple Paradox ;

*Wherein are asserted, these particulars, that (TY ;
IMPRISONMENT, is more safe than LIBER-
SLANDER, more advantageous than PRAISE ;
POVERTY, more profitable than RICHES.*

*For an INTRODUCTION, the AUTHOR flings
this Express to the WORLD.*

A *Parlie*, unto thee disdainful W O R L D,
I found ; and have to thee this *Paper* hurl'd.
Yet, neither for a *Treaty* or *Compliance*,
But, rather, still, to bid to thee *Defiance* ;
For, what thou *wer't*, thou *art* ; and I yet am
And will be, whilst I live, to thee the same.

Thou art become the *Mistress of the Field* ;
Hast me beleaguer'd, summond me to yield
My *Fortrefs*, and thou so proceedest on,
As if thou wert assur'd, it should be wonn .
But, thereon thou perhaps, mayst yet attend
As long as did th' *Infanta* for *Ostend* ;
And as she nothing had at last but Stones,
Get nothing but dead flesh, and rottenbones.
I see thine insolence, and every day
Hear what thy favourites are pleas'd to say,
How they extol thy *Power*, how they debase
My succours, and my helpers would disgrace.

A 3

I well

I well obſerve, thou round begirt me haſt ;
 That, having all my *Outworks* quite laid waſte,
 Thou, to compleat a *Conqueſt*, doſt begin
 A fierce affault to ruine all *within*.
 That, to prevent the ſending of ſupplies, (lies.
 Thou fright'ſt my friends with flanders and with
 My *Accuſatrix* too, become thou art ;
 And, juſtly (I acknowledge) in ſome part,
 But, not in all : for, chiefly, thy *temptations*
 Inducements were to thoſe prevarications
 Whereby, my Talents were ſometime abus'd :
 Though therefore, I ſeem worthily reduc'd
 To what I am ; thou undeſervedly
 Haſt me purſued with malignity ;
 Becauſe the love which I once bore to thee
 Was more, than thou deſervedeſt it ſhould be ;
 Thou moſt injuriouſly requited haſt
 That love, which in my youth on thee I plac't ;
 For, though I never totally was thine, (mine :
 Thou had'ſt (when leaſt) more of me then was
 And, him, of his right, to whom all was due
 I robbed then, thy ſervice to purſue.
 But, he, now gives me grace, thy wiles to hate,
 And to obſerve them ere it is too late,
 That what thou by thy falſhoods doſt intend,
 Shall croſs thine own *Deſignments* in the end.

Thou, having into many errors run me,
 Thought'ſt by undoing me, to have undone me,
 But art deceiv'd : for, that which thou haſt done
 Hath brought me to the knowledge of that *Stone*,
 Which turneth droſs to gold ; and from offences
 Inſtructs me to extract thoſe *Quinteffences*,
 Which will preſerve my *Freedome* in all places,
 Supply all *Wants* ; Convert all my *Diſgraces*

To

And make some who admire them, to contemn
 Those *Fuglings* wherewithall thou foolest them :
 As likewise all those Bugbear-Tyrannies,
 Which thy oppressing-Instruments devise
 To fright us from our duties, and adhere
 To thy allurements, out of love or fear.

To batter down my petty fingle *Sconce*,
 Thy three great't *Engines* thou hast rais'd at once,
 And so furrounded me within my *Fort*,
 That, I have scarce one little Sally-port
 Whereby I may have egress to offend
 My *Foes*, or to give ingress to a friend.
 Thy *Ragged Regiment* of *POVERTY*, (TY,
 (And they which by *RESTRAINT* of *LIBER-*
Commanded are) enclose me so about
 With *double Trenches*, that, here can to nought
 For my Relief, admittance now be given,
 Except it comes immediately from Heaven :
 Moreover, at the *four Winds*, raised high,
 Are four *Mounts*, whereupon thy *Batteries* lie
 So diligently man'd by Major S L A N D E R
 (An old and well experienced Commander
 In such like services) that, several wayes
 His great Artillery upon me playes.
 At me perpetually his tongue-shot flies,
 And his whole *Culverings* charg'd full with *Lies*,
 Send poysoned Bullets, which I often hear,
 Making loud cracks, or whizzing by mine ear.

But, I, at last, shall rout all this *Brigade*,
 Quite frustrate those attempts which thou hast
 And raise again thy *seige*, or do as well (made
 By dying nobly in my *Citadel*,
 And, that it will to thee (when batter'd down)
 Prove like the House by *Sampson* overthrown.

Then,

Then, those things, plainly will to thee appear,
Which thou at present, wilt not see nor hear ;
And I shall be the same to thee and thine,
Which thou hast lately been to me and mine ;
For, then, my *Ghost*, arrayed in white sheets
Shall haunt thy houses, walk about thy streets,
And fright thee day and night with repetition
Of what is hastening on, for thy perdition,
And will descend upon thee at those times
Wherein thou fill'st the measure of thy Crimes.

Mean while, to comfort others, and prevent
The tediousness of my *Beleaguement*,
Ile draw a Map, wherein Ile so express
The vanity of thy maliciousness,
That, they who list shall know how much I slight
Thy *Triple-Forces*, and condemn thy spight ;
And I to thee, their weaknesses apart
Will so declare, that, unless blind thou art
Thou shalt perceive, I cannot be destroy'd,
By those whom thou against me hast employ'd
Although in one united : for, these three
SLANDER, IMPRISONMENT and PO-
To fall upon me, all at once began (VERTY,
Before, thou didst repute me for a *Man* ;
And though they charge me all at once agen,
Grown weaker by *old age*, than I was then,
My *Helper* is the same ; and suffering long (strong.
Hath by his Grace, now made my power more

I know thy pride this *Confidence* contemns :
For, *faith* and *hope*, are now thought but the dreams
Of those men, whom thou dost *Phanaticks* call :
But, whatsoev'r thou thinkest, proceed I shall.
And, if thou heedst what follows, thou shalt hear
How little, either *thee*, or thine I fear.

With

With that part of thy *Forces* Ile begin
 Which, with the first *Trench* hath now shut me in.
 Thou knowst, what *outwardly*, thou hast bereft ;
 Now, thou shalt know, what is within me left
 But, never shalt attain to apprehend
 How far my hidden store-house doth extend.

*Confinement is more advantageous
 than Liberty.*

(wrong,

RESTRAINT, which is an Engine, right or
 Made use of, (first, or last, short time or long)
 By most Oppressors, hath been oft my lot ;
 And, at this present, I escape it not :
 For, (though not in the ordinary way
 It seemeth now inflicted) I might say,
 I am imprisoned, and so confin'd
 That, I am no way free, except in *mind*.
 Of most enjoyments I am quite depriv'd
 Which from external things may be deriv'd,
 Yet thereby not undone ; for I possess
 My whole essential Freedome neretheless.
 My toys are lost, but by their deprivations
 I furnish'd am with real consolations, (shows
 Which, though they to the world-ward make no
 Yield sweeter comforts than the things I lose,
 And make my hidden Freedoms to be more
 Than those the world vouchsafed heretofore :
 For, to her *Freedoms*, when respect I gave
 I was then only free to be a slave,
 Whereas, this, doth from nothing me restrain,
 Which, to true Liberty, doth appertain.

That

That, which gives most content to flesh and blood
 I finde to be the basest servitude ;
 And that we nothing have whereof to boast
 Till what the world calls *Liberty* is lost.
 What *Freedom* want I, save what being had
 makes many *Free-men* slaves, and wise men mad ?
 None, have upon themselves, and others, brought
 More plagues than they have done, who would be
 The freeest men : for *Freedom's* mis-employ'd (thought
 Have lately all our *Liberties* destroy'd ;
 And, most, whom we much reverence as our betters
 Are but our fellow-slaves in golden fetters.
 What *Liberty* had I, whereof to vaunt
 By those Infranchisements I seem to want ?
 I was at *Liberty* to rowle in dust,
 To prosecute my fancies and my lust ;
 And therein joy'd, when I could walk abroad ;
 But, now, I finde the *Services* of G O D
 Are *Perfectest Freedom*. That, I am debarr'd
 Of nothing, which deserveth my regard ;
 And, that the *Liberty* I did possess,
 Was not true *Freedom*, but *Licentiousness* ;
 At which experiment I am arriv'd,
 By losing that whereof I am depriv'd.

This (though fore-seen it was) to me befell
 Before I for it was prepared well,
 And, I confess, at first it made a change
Within me, and without, that seem'd strange :
 But, not long after, at the second sight, (right ;
 That, which appear'd the *wrong-side*, prov'd the
 And I am well contented therewithall :
 For, I could see GODS *Mercies* through the wall ;
 Discern'd, when inwardly, I turn'd mine eyes,
 Much more of Heaven, than when I saw the skies.
 And,

And, that, from very little I was barr'd,
Which I have reason greatly to regard.

What can I see abroad, which hath not been
By me before, almost to loathing seen,
Or, heard not so describ'd, that being shown
It will not seem a thing already known ?
Both Changes and Rechanges I have view'd ;
Seen *new things* old become, old things renew'd ;
Princes petitioning disdainful Grooms
Great *Kings* dethron'd, & Peasants in their rooms ;
Laws out-law'd, *Out-Laws* raised to be Judges
Of Laws, Lives, Goods, and of our Privileges,
By Law and Conscience ; Loyalty made Treason,
And Treason Loyalty ; Non-sense for Reason
Allow'd, and Reason thought irrational :
Yea, *Meteors* I have seen rife, and Stars fall ;
Foundations that immoveable appear'd
Thrown down, and Castles in the Air uprear'd.
I have seen *Heads* and *Feet* exchange their places,
Wealth make men poor, and honour bring dis-
Beauties, which ravish'd beholders eyes (graces ;
Wax more deformed than *Anatomies*,
Or, no more lovely to be lookt upon,
Than *Rawridge*, Mumble-crust, or *Bloody-bone*,
But, truth to say, they who most lovely be,
Now, no more pleasurable appear to me
Than *Pictures*, nor so much as ugly faces
Whose hearts are beautifi'd with inward graces,
Although to *Beauty* very few were more
A Servant, than I have been heretofore,
And if that please not, which I once lik'd best,
What pleasure is there to behold the rest ?
That, at this present, and all other sights
Afford so little which my heart delights,

That,

That, all the earth, and one poor little room
Are so equivalent to me become,
That I know nothing any other where
More to be priz'd than my enjoyments here ;
And, that which makes me so indifferent
Nor melancholy is , nor discontent.

Confinement, in a house of strength doth dwell,
A homely, and sometimes a nasty Cell,
In furnitures, and in attendance poor,
A *Cerberus* lies always at the door
Fawning a little, when we entering are
But ever snarls while we continue there :
Yet, I so quickly had found out his diet,
That, I knew either how to keep him quiet,
Or order so my self, that when I please,
I can lye down and sleep in *LITTLE-EASE* ;
Enlarge *within*, that which *without* hath bound,
Contrive conveniences where none I found ;
And, every whit as much content receive
In what I have not, as in what I have.

I view not here the pleasures of the fields
Or what a Garden, Grove, or Meddow yields
Which were of late my daily recreation,
But, I have *Visions* by my contemplation,
Which hither, during my Confinement brings
Not only sights of more essential things
But an assurance of enjoyments too,
Whereof I doubted more a while ago.

I could not be at that *Solemnization*
Which honoured my *Sovereigns* Coronation,
Nor saw his Royal Train in their late Marches
Through L O N D O N, under their *Triumphant*
Yet in my solitarinefs, alone, (*Arches* ;
What they were doing, I did think upon,

With

With what should else be done, that's not done yet
 And, which I wish we may not quite forget,
 Nor so long, that there, may at length be lost
 Much real honour, and no little cost ;
 And which, perhaps, to bring now into mind
 By this expression, I am thus confin'd ;
 For Providence, did neither me restrain
 At this time, nor infuse these thoughts in vain.

Ionick, Dorick, and Corinthians works,
 In which, an *Architectors* cunning lurks
 Apart, or inter-wove (with that apply'd
 Whereby it may be richly beautif'd)
 I can conceive, as if I saw it made,
 And all which paintings thereunto can add.
 I know, as well as they who did behold
 That costly *Show*, what Silver, Silk and Gold,
 Pearls, Diamonds, and precious Rubies, can
 Contribute to adorn a horse or man.
 I have seen all materials which were thither,
 To make up that great triumph, brought together.
 Princes and Dukes, and Marqueffes and Earls,
 Plebeians, Men and Women, Boyes and Girls,
 As many thousands as then present were
 I did as well imagine to be there
 As if I them had seen ; and can suppose
 Not only what is acted at such Shows,
 But also, more than was at any one
 Since first the *Roman* Triumphs were begun,
 And fancy by my self such glorious things
 As would quite beggar Emperors and Kings
 To represent them. So, by being there
 I had but seen a meaner Show than here
 My fancy could have made ; and what had I
 Been then, I pray, advantaged thereby ?

What

What had I gained then, by fitting long
 And paying, to be crowded in a throng?
 What great contentment could I have deriv'd
 From what Mechanick Artifts had contriv'd,
 Compar'd to that which my imagination
 Contriv'd in honour of that Coronation?
 At which the Trophies coft, at moft, no more
 Than would have made fome needy perfons poor?
 I feldom took, at any time much pleasure
 In *Shows*, which ev'ry vulgar eye can meafure;
 And time and coft require to make them gay,
 Yet in a moment vanifh quite away,
 Behinde them leaving nothing that conduces
 To Pious, Moral, or to Civil ufes.

What though I did not fee the *King* that day?
 I did in my *Confinement*, for him pray
 As heartily as any perfon there,
 And, G O D, perhaps, affoon the fame will hear,
 Although my *Tongue* was not then heard among
 Thofe Acclamations of the vulgar throng,
 Which did falute his ear; my filent *Voice*
 Wing'd with Devotion (though it made no noife)
 Ascended Heav'n, and may bring bleffings down,
 Which will conduce to fetling of his Crown,
 If he unfix it not by mif-endeavour,
 Or, valuing of the *Gift* more than the *Giver*.
 I do prefume his duties on that day
 He did difcharge; and (wifhing others may
 Perform their dues to him) do not envy
 The glory of that day's Solemnity
 To him, for whom 'twas purpos'd, nor the fight,
 Thereof, to thofe who took therein delight;
 But wifh'd, both might be perfectly contented
 In what was at that prefent represented;

And

And hope, nought was to him ascribed then,
 Which rather appertains to G O D than *Men* :
 For, when to *Hereds* eloquent Orations
 The people gave blasphemous Acclamations,
 And he that honour to himself apply'd,
 Whereby, G O D ought to have been glorifi'd,
 The Doom, which that offence did on him bring,
 Made him a lifeless, and a lousie King.

Of these things my confinement did produce
 Some thoughts, which are perhaps of some good use.
 I, likewise exercis'd my Meditation,
 That day, on other things which have relation
 To what was then in act ; and mus'd upon
 That, which occasion gave of things then done,
 On some now past, and upon other some
 Which probably will be in time to come.
 I mus'd upon the *Changes*, and the Chances,
 The Publick Troubles, and Deliverances
 Which I have seen. I seriously did ponder
 G O D S, and *Mens* actions joyntly and asunder ;
 Our foolish Projects, his wise Providences,
 Both in their Progreſs, and their Consequences.
 I thought both on the *People* and the *King*,
 What good or evil possibly might spring
 From their deportments towards one another
 Now by GODS mercy they are brought together.
 On those too, in particular, I thought
 Whom, GOD into his power hath lately brought :
 How great, erewhile, his wants and sufferings were,
 What, his enjoyments at this present are ;
 And, on some other matters, not a few,
 Which these, to my consideration drew,
 And which perhaps, that day had been by none
 Mus'd on, so much, had I not been alone.

More-

Moreover it occasion'd thoughts of that
 Which to a Nobler Object doth relate ;
 Even to that Kingdom, King, and Coronation,
 That should be thought on with more veneration
 Than all the *Monarchs* in their greatest glory,
 Who now live, or are memoriz'd in story.
 My *Contemplation*, with as much content,
 As others had, to me did represent
 That *DAY* wherein *CHRIST* through *Jerusalem*
 Rode meekly on an *Ass*, whilst after him
 The people throng'd or laqued by his side,
 And voluntarily *H O S A N N A* cry'd,
 Yet afterward pursuing him with scorns
 Cry'd *Crucifie*, and crowned him with Thorns ;
 And this, me thought, was so considerable,
 That it made all our Pomp seem despicable.
 For, then my Muses drew me by degrees,
 To meditate on what my soul fore-fees
 Concerning them, who, whilst they do pretend
CHRIST's Kingdom, do pursue another end ;
 And that, which for his glory was bestown,
 Make use of, for advancement of their own.
 Not seldom, likewise, I then thought upon
 Those many thousand families undone,
 Who sit and weep through want of what that day
 Was wastfully and vainly, thrown away,
 At such a time, wherein both Man and GOD,
 Proceedings lookt for in another mode,
 And when, our publick hazards and distrefs,
 Requir'd another way of thankfulness.
 Upon that solemn day, (not without wonder)
 I saw and heard, the Lightning, rain, and thunder
 Wherewith GOD seem'd to answer and out-vy
 Our Guns and fire-Works, (though I was not nigh)
 B And

And such resemblance had the works of *Art*,
 To Nature's, that they could not be apart
 Distinguish'd ; but that, to prevent our error,
 The last was loudest, and infus'd more terrour.
 This, I observed well ; and furthermore
 Took special heed, that nigh two Moneths before,
 And likewise ever since, from Rainy weather
 We were not oft free, one whole day together,
 Until that Royal Triumph was begun,
 Nor till that moment wherein it was done :
 Yet, durst I not be so prophane, to say
 (As one hath writ) *it dar'd not rain that day.*
 Nor at that time, *Flaminian like*, durst I
 Conjecture by a *Heathenish Augurie*
 What G O D thereby intended : but, with awe
 Consider'd upon what I heard and saw :
 And I confes the *Lightning, Rain, and Thunder*
 At this our *Seed-time*, caused me to ponder
 On that, which *Sumuel* prayed G O D to send
 In Harvest-time, and what that did portend ;
 Which I conceive to be a Meditation
 Not then improper, for my Contemplation.
 And, though some peradventure may suspect
 That these expressions, may some way reflect
 On what concerns them, it concerns him more
 Whose cause and honour I prefer before
 All earthly things ; and can be not afraid,
 Who ere shall be displeas'd with what I've said ;
 For, I was barr'd from seeing what is done
 By men ; that, GODS works might be mused on.

Such things, although we then much mind them
 Should not amidst our Triumphs be forgot ; (not,
 And, that, (which then by me was thought upon)
 Much more effectually, perhaps, was done

In

In this condition which I now am in,
 Than could in that state, wherein I have been :
 Forgot therefore, by others, if it be
 It will seem no great wonderment to me ;
 For, who remember *Josephs* in their sports,
 Or in the jollities at Princes Courts ?

Confinement (which I once a damage thought)
 To me, hath other priviledges brought.
 It manifests apparently to me
 Who are my *Kinsmen*, who my *Neighbours* be ;
 And whether he who passeth by me than,
 Be *Levite*, *Priest*, or a *Samaritan* :
 For, Neighbourhood and Kindred, he best tries
 That's robbed, wounded, or, imprison'd lyes.

In *Liberty*, I sometimes doubted whether
 They, who then came to visit me, were either
 My *Friends* or *Foes*, for, I found other while
 They whom I trusted most, did most beguile.
 But, few or none my *Visitants* now are
 Save they, whose Visitations are sincere ;
 The *Friends* I got, when I did walk abroad
 I gain'd my self : These, are made mine by GOD.
 These were acquired without pains or cost ;
 Not won by merit, nor by small faults lost.
 The first, were for prosperity decreed,
 The latter, for my help, in time of need,
 And fought my Body out, unknown before
 Because, they heard it was distressed, and poor ;
 Which hath to me, Confinement sweeter made,
 Than all the Freedoms which I lately had ;
 And, me, with that *Communion* of the *Saints*,
 Experimentally, it now acquaints,
 Which, in this life enjoyed is, by all,
 Who, in the life to come, enjoy it shall.

B 2

A

A *Prison*, cannot dreadful seem to me,
 For, there I first was taught my *A, B, C*,
 In *Sufferings* : There, when I had scarcely past
 Mine *Nonage*, to be schooled I was plac'd.
 And, so long as the Providence of G O D,
 Was pleas'd, that, to instruct me with that *Rod*,
 I should continue my abiding there.
Princes, my *Tutors*, and *Correctors* were.

A *Prison*, is that *House of Discipline*,
 Wherein the *M A R T Y R S* usually begin
 To be *Probationers* ; it is the *Colledge*
 Of *SAINTS*, wherein experimental knowledge
 Is first acquired by a carnal sense
 Of that, which tries their Christian patience.
Prisons, to them, are sanctified *Temples*,
 Wherein, they by their meekness and examples
 Preach to the world by *Deeds* (a powerful way)
 What, many other do but meerly *say*.
 And, as our *Prelates*, in each *Cathedral*
 Have several places, which they please to call
 More or less holy : so, there likewise be
Imprisonments of differing degree :
 The *Outer-ward*, an entertainment gives
 Most commonly to Murderers and Thieves,
 Or, such like malefactors, who displease
 The world sometimes, and interrupt her ease,
 For which they are confin'd, till their just guerdon
 They shall receive, or bribe her for a pardon ;
 And whereto she gives all advantages
 That may in *Prisons* granted be to these.

But, all her *Prisoners* are not confin'd
 To *Wards*, and *Receptacles* of one kind.
 The *Inner-wards*, which do to me appear
 The same that *Chancels* unto *Churches* are,

Are

Are not made use of (except now and then)
 But for most holy and *Religious men*.
 The deepest *Dungeons* be reserv'd for those
 Who dare our *Vices*, or her *Lusts* oppose ;
 Or, things repugnant to our ends profess,
 (When mov'd thereto by conscientiousness).
 And, whofoere presumes to plead their cases,
 As *Innocents*, doth hazard in like places
 His own *Restraint* ; or else unto suspects,
 Which peradventure may have worse effects.
 Yet, *Freedom* yields to none so much content,
 As these enjoy, by such *Imprisonment*.
 For, they with inward comforts are delighted,
 Whilst they with outward darkness are benighted :
 And sweet *Refreshments*, in amongst them come
 When they are throng'd up in a nasty Room.
 When, they of their familiars are depriv'd,
 They are by those, who knew them not, reliev'd ;
 When they from *earthly men*, fast lockt have been,
Celestial Angels have sometime broke in ;
 Knockt off their chains ; the gates and doors unbar'd
 The *Prison* shook ; the sturdy *Faylor* scarr'd
 And made him (falling down before them too)
 Cry, *Men and Brethren, say, what shall we do ?*

A *Prison* is the best *retiring Room*
 That can be got ; the best *Museolum*
 For him, wherein to contemplate, that would
 Those Objects without fallacy behold,
 Which most concern him ; or would notions have
 Of what he ought to *do*, *hope* or *believe* ;
 For, most of those things, which abroad he spies,
 Either delude his ears, or blind his eyes,
 Pervert his *Judgement*, or withdraw his mind
 From that, wherein his welfare he might find.

B 3

A

A *Prison* is a place ; which he that can
 Make use of, as becomes a prudent man,
 Findes there, more lasting, and more perfect solace
 Than in the greatest earthly Princes Pallace ;
 And, when he knows what *Priviledges* are
 In this condition, will scorn all that's there.

In *Prison*, quickly, understand he shall
 The worst that can to him, at last, befall.
 There, he may notice take, how most men pother
 Themselves ; what plagues they are unto each other.
 How, causelessly men terrified are
 By those, to whom they dreadful would appear ;
 And, peradventure, if they patient be
 That, they pursued by their *Foes* will see,
 By which their self-destruction shall be wrought,
 And those freed, whom, they into bondage brought.
 There, they may learn, that to make black or white,
 One hair, or add one straws-breadth to their height
Care nought avails ; and in that poor estate
 To laugh at all the worlds despight and hate :
 For, over them, no power then left she hath,
 Except of prosecuting them to death,
 Which them ten thousand fold will happier make
 Than all, that she can either *give* or *take*.
 These are such benefits as I enjoy,
 By what, now seems my *Freedom* to destroy.

In *Prison*, too, this Priviledge I have,
 That, *living*, I descend into my *Grave*,
 And by my *Contemplation* can fore-see
 What my condition in that place will be.
 I search it to the bottom, by that spark
 Of Light, which shineth brightest in the dark.
 The terrors of that Dungeon I fore-stall,
 I, (as it were) pre-act my *Funeral*,

And

And in a manner also, see and hear
 What will be said and done, when I am there ;
 Which are advantages not to be known,
 Whilst in the world I flutter up and down.
 In *Prison* also, when least room I have,
 And close am kept, I, far beyond the Grave
 Do *Prospects* view ; and can see pretty well
 What may concern men, both in *Heaven* and *Hell* ;
 Whereof, if here I should my knowledge speak
 Them, for Phanatick dreams, the world would
 And not believe the things I could declare, (take ;
 Because, she knows that I was never there ;
 And, therefore, Ile proceed again to show
 What, my *Experiments* are here below.

Restraint, from me, hath totally shut out
 That frivelous, and that offensive *Rout*,
 Which interrupts my *Musings* with discourse
 That's either wholly vain, or somewhat worse :
 For, to nought else, it for the most part tends
 But fruitless complements, or graceless ends ;
 And, what among us, is at meetings blown,
 Wrongs other mens affairs, or else our own,
 Whereas, our words whilst here we are together,
 Tend to the edifying of each other,
 In *Faith* or *Manners* ; or else, to improve
 That *Hope*, that *Meekness*, *Constancy* and *Love*
 Which may enable, patiently to bear
 Those Burthens, wherewith we oppressed are :
 And, when our *Bodies* are asunder gone,
 We never leave each other quite alone ;
 For, we (ev'n when corporeally apart)
 Are present, both in *Spirit* and in *Heart*.

Though this *Fraternity* did often minde me,
 Till my *Imprisonment* they could not finde me,

B 4

Nor

Nor did I know their persons. Thou, therefore
 Oh *foolish world*, to my content add't more
 By my *Restraint*, than if to me were given
 All carnal Freedoms on this side of Heaven ;
 And, if this be the great't harms thou canst do,
 Prethee, let every spight thou dost be two.

But, all the comforts which best friends afford,
 (As they are men) may prove like *Jonah's Gourd*,
 For, as next morning, that, did wither quite
 Which G O D did cause to spring up in one night,
 So, when the *Sun* burns, or a *sharp wind* blows,
 This may as quickly fade, as it arose :
 For, Death or Injuries, do every day
 Take those mens lives, or, their estates away
 Who are most charitable, and, of bread
 They may have need, by whom I have been fed,
 For, unto all men underneath the Sun
 That may betide which doth befall to one.
 Not therefore, upon those things which G O D
 But, on *himself* alone, my soul depends : (seeds,
 Here, all my confidence, *vain world*, is place't,
 Or else I might be ruined at last ;
 And all my present hopes, as vain would be,
 As if I had repos'd my trust in thee.

By this *Restriction*, not a few temptations
 Will be repelled ; many deviations
 Of mine prevented ; duties better done ;
 Things which have been forgot, more thought
 It peradventure may prepare me too, (upon ;
 For what I'm yet to *suffer* and to *do*,
 Much better than that *Freedom* did, or could,
 Which, by the *Common Tenure* I did hold :
 And who knows, but some corporal mis-hap
 I may or did by this *Restraint* escape,

Which

Which might have else befell me when together
 The people throng'd and trod upon each other.
 Which, though no more but shunning so much
 As breaking of a *neck*, a *legg*, or *arm*, (harm,
 Were considerable, and ten to one
 Such mis-adventures daily fall upon (them,
 Some persons unconfin'd, when they least dread
 Because, where dangers are, they little heed them.
 Scap'd I no more here, than that flavish load
 Of *Complementings*, wherewithall abroad
 Men tire themselves, and others ; that, alone
 Sufficient were, if well consider'd on,
 To make amends for all the sufferings
 Which my confinement now upon me brings.

For, as to pay this *life*, I am a debter
 To *Nature*, and then hope to have a better,
 My *Wants*, *Restraints*, and *Poverty* do less
 Afflict my *Body*, by all that distres
 Now laid upon it, than my soul hath been
 To *hear* and *see*, what I have *heard* and *seen*,
 Whilest I had liberty abroad to go,
 And hear and see, what many *say* and *do* :
 With what dissembling *Complements*, *Careffes*,
 Affected *Speeches*, *flattering Addresses*,
 And false *Pretendings*, men of ev'ry sort
 Do cheat, fool, claw, and one another court,
 As if they did *Realities* intend
 When, in meer *Nullities*, at last they end.
 How, *Letters*, *Promises*, *Vows*, *Declarations*,
Orders, *Oaths*, *Covenants*, and *Protestations*
 Annihilated are, and turn to smoak
 Or stinks, which rather poison us, and choak
 Than truly nourish ; and how they go on
 In acting still, such things as they have done

Who

Who are destroyed ; and yet, nere the lefs,
 Dream they purfue the waies of *Happinefs*.
 I am, as well pleas'd, with my fad condition,
 As others, with what they have in fruition,
 And, if defire a longer life I could,
 For nothing elfe the fame defire I fhould,
 Except it were that I might live to fee
 What G O D will do, and what their end will be.
 Frequent I cannot, with conveniency
 (As lately, when I had my Liberty,
 I might have done) the *Publick Congregation* ;
 But, I, upon G O D's *Word*, by meditation,
 (To exercife my felf) may fet apart
 The time they dedicate ; and both my heart
 And my beft *Faculties*, employ that day,
 In preaching fomewhat to the world *my way*
 Which will advance G O D's glory, and improve
 My Brethren in good life, hope, faith, and love :
 Or, that prepare, which thereunto may tend,
 When *Daies* and *Times*, with me will have an end :
 And, G O D (I know) confines not *Saving Graces*
 To ordinary *Means*, *Forms*, *Times*, or *Places*,
 Nor is difpleafed when his fervices
 Endeavour'd are, without contentioufnefs,
 As we are able, and with upright heart,
 Though of our duties we may fail in part.
 Some other *Notions*, which in this eftate
 Are apprehended, I might now relate,
 Which further may illuftrate thofe mif-haps
 That man by an *Imprifonment* efcares
 But, they are Trifles to what I poffefs,
 In my constrained *Solitarinefs*.
 For, though it be not what I might have chofe
 (Had I been left unto mine own difpofe)

It

It proves much better : and for that respect
 What I most naturally do affect
 I dare not absolutely to request,
 (Much less make choice of) but to him that best
 Knows what's best for me, wholly have resign'd
 Both mine own *self*, and things of ev'ry kind.
 'Tis he, who hath assign'd this lot, and all
 What ere it be, which thereby doth befall ;
 And, this Restraint, not only makes him dearer
 To me, but also, to *him*, draws me nearer,
 So that the more my troubles do increase,
 The nearer unto him is my access.
 He, fortifies my confidence in him,
 And heartens me, the *World* thus to contemn,
 As boldly as if doubtless cause there were
 For her to fear me, more than I fear her.
 I have my fears, but they are nothing else
 Save what *Perdues* and *Scouts*, and *Centinels*
 Are to an *Army* : they do not dis-heart
 A valiant *Souldier* ; though they make him start
 At first *Alarm* ; but cause him to prepare
 For those assaults, which nigh approaching are.
 When I am judged, in an undone-case,
 Because, confin'd, in wants, and in distress ;
 When all my outward Comforters are gone,
 And, I lie musing on my bed alone
 Of what I knew before, or heard that day ;
 Of what my *Friends* fear, and my *Foes* do say ;
 What men they are, who seem with me offended,
 What is already *done*, and what *intended* ;
 Sometimes a little shuddring doth begin,
 As if a panick-fear were breaking in,
 Which he marks, ere to me it doth appear
 Forthwith, steps down betwixt me and that fear
 Supplies

Supplies defects, expelleth doubts and fadness,
 Replenisheth my heart with sober gladness,
 About me sets his *Angels*, watch to keep,
 And (as to his beloved) gives me sleep.

These things considered, *Prisons* and *Restraints*
 (Which have been long, the portion of the *Saints*)
 Are not alone things little to be fear'd,
 But also many times to be prefer'd
 Before those *Liberties*, and all those things
 That can be found in Palaces of Kings ;
 What ere their flatterers are pleas'd to say,
 By fruitless hopes, to drive their fears away.
 For, more are there endanger'd, more destroy'd :
 There, many times, is less content enjoy'd,
 Less outward safety, and a great deal less
 Of what conduceth to true happiness,
 Than in a *Prison* : And who ere well heeds
 What, there is done, and what thereon succeeds
 Will finde cause, their condition to bewail
 Sometimes, much more, than his that's in a Gaol.
 For, errors flowing from *Prosperity*
 Indanger more, because unseen they lie.
 Men may by their Afflictions be prepar'd
 For whatsoever can follow afterward,
 And are oft fitted by a lingring grief,
 For future happiness in death or life :
 But, while corrupted by excessive Treasures,
 Befool'd with honours, and bewitch'd with plea-
 The cause of *self-destruction* still they nourish ; (fures,
 They grow as brutish as the beasts that perish ;
 And, daily so befotted, by degrees
 That, sense of their *humanity* they leese ; (ter,)
 So long dream, they are GOD's (or somewhat grea-
 Till they are *Devils*, or but little better ;

And

And suddenly, when they think all goes well,
Sink from supposed *Happiness* to HELL.

Most men, (yea very many of the best)
Their *Talents*, till they Palm-like down are preft,
Improve not ; nor their Duties truly do,
Till by Afflictions they are whipt thereto.
A *Prison*, was long time the School, wherein
Chaft *Joseph* thofe progrefions did begin,
Which, him forth from obscurity did bring
To be the fecond perfon to a *King*.

Jonas was not obedient to GOD'S *Call*
Till he, both by a *Storm*, and by a *Whale*,
Was disciplin'd : And, if I had a thought
My duties were performed as they ought
In any thing, affirmed it fhould be
That, thereto my Afflictions fitted me :
For, fuch like *Simples*, as I am, require
To make them yield forth Oyl, the *Presfs*, or *Fire*,
My *Flinty-nature* gives not out one fpark
To light my felf, or others in the dark,
Till knockt with *Steel*. This knowledge I have gain'd
Of mine own temper, and it is unfain'd.
To be *imprison'd*, *slander'd*, or made *poor*,
Shall therefore, henceforth, frighten me no more,
Nor make me, whilst I live afham'd of either
Of thofe three *Lots*, nor of them altogether.
Priefts, *Prophets*, *Kings* and *Saints*, yea (whilst abode
He made on earth) the glorious Son of GOD
Was pleas'd to fubmit to all of them
(But to the latter two in an extream)
And, with fuch Company, Ile undergo
My fhare, and think, I'm thereby honour'd too.

To this effect, much more might here be faid,
But, this will be fufficient, if well weigh'd,

Which

Which, I suspect ; for, very few men heed,
Or mind, long, what they *hear*, or what they *read*.



*SLANDER is more Beneficiall
than PRAISE.*

WHO, can exprefs the pain of being ftung
With fuch a *fiery Serpent* as the *TONGUE*?
Or, what can cure it, but his being ey'd,
Whom, once, the *Brazen Serpent* typifi'd ?
'Tis far more fharp than Arrows, Darts or Spears ;
Down to the heart, it pierces through the ears ;
Not only wounds, but frighteth alfo more
Than murthring *Canons*, when they loudeft roar ;
Afflicteth us, whilft here we draw our breath,
And, *Gangreeve-like*, fo fpreadeth after death
(Ev'n to pofterity upon our *Names*)
That it deftroys the life of *honeft Fames*.

This fury *SLANDER*, hath been quarter'd long,
In *Rotten-Row*, and *Hart-ftreet*, at the *Tongue* ;
Her *Magazeens* and *Forges* are all there,
The *Shop* at which ſhe vents them, is the *Ear*,
In ev'ry Town and City ; and no places
Or perfons, her afperfions and difgraces
Can long avoid : For, ev'ry where ſhe ſcatters
That ſhot wherewith the Forts of *Fame* ſhe batters.
So venomous it is, that every touch
Proves mortal, or indangers very much,
And nothing ſhooteth more impoyfoned pellets,
Except it be the flatteries of *Prelates*.

I muſt confeſs, that many years ago
I therewith have been often wounded fo

That,

That, very well, content I could have been
 To lye down, where I might no more be seen ;
 And, my stupidity is not, yet, such
 As not to feel indignities as much
 As any man : But, I have learned how
 To change my *Sicknesses* to *Physick*, now :
 And when the world intendeth me a shame
 By retroversion to convert the fame
 To that, which from bespattrings purifies,
 And makes me both her *Blame* and *Praise* despise,
 No more displeas'd, or pleas'd therewithall
 Than if a *whibbling Cur*, should fawn or bawl.
 For, unto those Oppressions, heretofore
 And now lay'd on me, whatsoever more
 The world shall add ; though they a while oppress,
 Will, shortly, make them, not alone much less
 But, also none at all ; and wheel about
 Upon her self, as soon as my Turn's out.

Praise, is a pleasing thing, to flesh and blood,
 Yet, often doth it much more harm than good ;
 Puffs up with Pride, ore-weening and vain glory.
 Or, with affection to things transitory
 Beyond a safe *Mean* ; and makes men suppose
 Themselves to be, what ev'ry neighbour knows
 They are not ; yea, what they themselves do see
 They neither are, nor possibly can be.
 Whereas, to be without a cause despi'd,
 Disprais'd, reproach'd, scold, jeer'd and scandaliz'd,
 An undue self-opinion doth remove
 True Meekness and Humility improve ;
 Brings Constancy and Patience to their tryal,
 And, at the last, to such a *Self-denial*,
 As in the close will more contentment give us
 Than all, whereof a *Slander* can deprive us.

The

The *flatteries* of his *Lords*, made *Joash* stumble,
Reviling speeches, made King *David* humble,
Good men, by *praises*, oft, are evil made,
 But, by *Reproaches* harm they never had.

The *World*, which best is pleas'd with her own
 For that false titular honor scrabbles, (*baubles*
 Which is compos'd of airy Attributes,
 Or, which opinion only constitutes:
 And, all her happiness, dependant seems
 On vulgar approbations and esteems,
 Which are, indeed, her *Portion*: but, to those,
 Who can look both beyond, and through the *Shows*,
 That such *Toies* make, nought therein doth appear
 To merit their desire, love, hate or fear:
 And, therefore, they respect them, (come, or go)
 As Reason them obliges thereunto,
 Or, as things, which (if grace divine be granted)
 Indifferently, may be possess'd or wanted; (them,
 Make such use as they serve to, whilst they have
 And yield them, when resum'd, to those who gave
 For, had *external honours* in this place, (them.
 Been truly more essential than *disgrace*,
 To *happiness eternal*; CHRIST had waved
 The scandals of the *Cross*; we had been saved
 And sanctifi'd should be without those troubles,
 Scorns and reproaches, which the world now
 And may redouble: yea, in vain had he (doubles
 A promise made, that they should blessed be
 Who in his sufferings do with him partake,
 And are reproach'd and slander'd for his sake.

These things consider'd, I am at full rest;
Slanders infringe not my chief interest.
Good or Ill words will me no more concern
 When I am dead, than when I was unborn.

And,

And, whilst I live, (as is inferr'd before)
 They harm a little, and they profit more.
 If *Scandals* neither mend nor mar my health,
 Increase not troubles, nor decrease my wealth,
 Save in opinion onely ; all those losses
 Are cur'd, if my vote, that opinion crosses.
 And (prate who list) I will as merry bee
 As is a *Pye* upon a Cherry-tree.
Praise, or *dispraises*, if so be my heart
 Affures, that neither of them by desert
 To mee belongs, my own *Phanatick brain*
 Is cause of all, whereof I do complain,
 Or take delight in : *praise*, *blame*, *bles*, or *curse*,
 I am no whit the better, or the worse ;
 And, all men are as much concern'd as I
 In what's then spoken, be it *Truth*, or *Lye*.

If of a hundred *Crimes* I guilty were,
 All which, as evidently did appear,
 As in a cloudless day, the *Sun* at noon ;
 The world, but as the spots within the *Moon*,
 Would look upon them, if, for my defence
 I have a *face* well braz'd with impudence ;
 An Oily *Tongue*, a *Crocodiles* moist eye,
 Can finde great *Friends*, bribe, flatter, fawn and lye,
 Ore-awe my neighbours, or, my self expresse
 A friend to them, in their licentiousness.
 But, were I, both in *words* and *deeds*, as free
 From just reproof, as mortal man may be,
 Had I, but one great neighbour, who envies
 All men suppos'd more honest, or more wise,
 Than hee is thought ; therewith a neighbourhood,
 Which take delight in nothing that is good ;
 Abhorring all, as their injurious foes,
 Who, them, in their unrighteous waies oppose ;
 Or, if I be constrained to have dealing,
 With such, by some relation, or nigh dwelling,

C

Who

Who think, there's nothing rational or just,
 But, what tends to their *profit*, or their *lust* ;
 It is impossible to scape the wrongs
 Of wicked hands, or of malicious tongues :
 And, therefore, he, with whom it thus doth fare
 Must study *patience*, how his lot to bear ;
 And in this case, can look for no defence
 But from GODS Justice, and his *Innocence*,
 Which is sufficient unto them that know
 What consolations from those fountains flow.

What, is there to be fear'd in *Slandrous Tales*,
 Whether, they shall be either true or false ?
 A *false Report* more mischieves those who spread it,
 Than harmeth me. If it impairs my credit,
 I may recover it again ere long,
 And also peradventure, by that wrong
 Improve some *Vertue*, or abate some *Pride*,
 Within my self till that time, unesp'y'd.
 Although hard words, give harder knocks than stones,
 And crack our *Credits*, yet, they break no *Bones* ;
 And, if unjustly thrown, by spiteful fingers,
 They prove most mischievous unto their flingers.
 One fault which *Conscience* findes, afflicts me more
 Than twenty slanders, yea than twenty score :
 So long as that lyes quietly in me,
 I shall not care who my *Accusers* be ;
 And, when that shall accuse me (as sometime
 It doth) I sue out an Appeal to him
 Who straight acquits me ; else I must confess
 I should as much fear mine own *Righteousness*
 As all my *Sins* ; for, I esteem them both
 Alike impure, and as a menstruous cloath.

If I am justly blam'd for things misdone,
 Or, for faults wherein I am going on,
 It doth by bringing on me shame of face,
Repentance bring, and to that state of Grace

From

From which I falling was ; and stay the course
 Which might have drawn me on from bad to worse,
 Until, that by habituated sin,
Endless Impenitency had broke in :
 Much more, therefore, to these I am a debtor
 Who speak ill, than to those men who speak better
 Than I deserve : And, though that in their ends
 They differ, they may be as useful friends
 Who speak of me opprobriously, sometimes,
 As they, who praise me, or excuse my crimes.

For, I have long observ'd that all *Relations*,
 Nigh or far off (what ever Obligations
 Have nearly joyned them, or whatfoere
 Their *Quarrels, Bonds, or Disobligements* are)
 Be (for the most part) either friends or foes,
 But, as a prosp'rous, or a cross wind blows ;
 Or, as their inter'ft or Expectancy
 May be secur'd, or doth at hazzard lye.
 The *Love* or *Hatred*, which I finde in them,
 Differs but in the *Measure*, or the *Time*,
 Or, in th'*Occasions*, which have them inclin'd,
 To friendliness, or else to be unkinde.
 They frown or smile, they praise, or they disgrace,
 Destroy and save, and stab, or else embrace,
 Even as the fit which comes upon them, takes them,
 And either pleas'd, or displeas'd makes them.
 Such will their words and deeds be then to thee,
 What ere thou art to them, or they to thee.
 As bitter Language, I have heard 'twixt those
 That were dear Lovers, as 'twixt greatest Foes,
 Yea, and more bitter too, in some respects
 Considering their *Causes* and *Effects*.

A *Foes* Revilings very sharp appear,
 But, when our *Friends* exasperated are
 With, or *without Cause given of offence*,
 There is between them greater difference

(Or at the least, but very little less)
 Than tasted is between the bitterness
 Of unpeel'd *Walnut-kernels*, and *strong Gall*,
 When with our tongues distinguish them we shall.

Moreover, *I* have sometimes also seen
 That, they, who have unto each other been
 Most mischievous, so reconcil'd together
 (Though little vertue hath appear'd in either)
 So kind in *words* and *deeds*, for outward ends,
 And, so engaged mutually as friends
 In their Concernments, as if they had never
 At variance been ; but, hearty friends for ever.
 Which, when *I* mind, *I* neither pleasure have
 In *Praises*, nor do slanders me bereave
 Of much content, from whom foe're they come,
 So long as *I* finde *Innocence* at home ;
 Nor, in my own respect at any time,
 So griev'd am *I*, as otherwhile for them
 Who have mis-censur'd me ; because *I* know
 From what distempers usually they flow ;
 And that the soberest and the wisest men
 Have some *Deliriums* on them now and then.
 Exception is not alwayes to be took
 By what shall by a *Friend* or *Foe* be spoke :
 For, men in passion, whether they appear.
 Pleas'd or displeas'd, speak few things as they are,
 Nor alwayes as they think, but, rather say
 That, which the passion bearing then chief sway
 Transports them to ; although a wound it give
 To their own souls, which pains them whilst they live.
 But, *Friends* and *Foes*, both *good* and *ill* report,
 And all terrestrial things of every sort,
 Will shortly have an end (with me at least.)
 The worst, as well as that whereof the best
 Esteem *I* had, will into *nothing* fly :
 My *Slanders*, and my *Slanderers* will dye.

At

At present, therefore them no more I dread
 Than if I saw they were already dead ;
 And, that which dead or living, shall to me
 Befall, will equally forgotten be.
 By living, I, their scandals may out-live,
 And good proofs of my innocency give.
 VVhen I am dead, what ever men shall please
 To speak or do, it cannot me disease :
 And, they who after death do men defame,
 Or shall expose their bodies unto shame,
 Bring that dishonour which they did intend
 To others, on themselves, at latter end :
 Yea, make some question, and suspect their merits ;
 Repute them persons of ignoble spirits ;
 And, what they hoped should confirm their peace,
 Their terrours and their dangers will increase.
Slanders (though poyson in themselves) have been
 To me a precious *Antidote* for sin,
 Preventing, not a few times more than one,
 That, wherein else perhaps I had mis-done,
 (And I, thereby, effects like his have found
 Who had a *Sickness* cured by a *wound*)
 Whereas, contrariwise, a vain *Applause*
 Of sins or follies, are a frequent cause.

I well remember, that, when I was young
 (And in both kinds an Object of the *Tongue*,
 As now I am) I reaped, many wayes,
 By *Slanders*, much more profit than by *Praise*.
 For, *Praises* made me sometimes over-ween,
 And (as if no defects in me had been)
 Neglect the means, that, supplements might add
 To what, I more in *Show*, than *Substance* had.
 It, likewise, me to envy did expose,
 From which great disadvantages arose,
 And scandals, without cause : But *Grace divine*
 Cross'd thereby, what the *Devil* did design :

C 3

For,

For, *Defamation*, so soon was begun,
 That, what it charg'd me with, was never done.
 That, sin prevented was, and many more
 By sending of the *Scandal* forth before
 The *Crime* was acted ; So, into a *Blessing*
 A *Curse* was turn'd, which merits this confessing ;
 And also, me obliges, all my dayes,
 On all occasions, to give GOD the praise ;
 For, if, perhaps it had over-flowed then,
 The stream had never kept his bounds again.

The scoffs and jeers, cast on me by the Rimes
 Of some reputed *Poets* in these times
 Have been my great advantage : for, th'esteem
 Which in my youthful dayes I had of them
 Had else perhaps, from my simplicity
 Drawn me, by their familiarity
 To those affected *Vanities* with which
 They have infected fools, and claw'd their itch.
 Were I but as ambitious of that name
 A POET, as they are, and think I am,
 It might a little vex me, when I hear
 How often, in their *Pamphlets* me they jeer,
 Because, Truth seasonably I convey
 To such as need it, in a homely way,
 Best pleasing unto those who do not care
 To crack hard *shells* in which no *kernels* are ;
 Or for *strong Lines*, in which is little found,
 Save an affected phrase, and empty sound.
 But, I do read them with a smiling pitty
 To finde them to be wicked, who are witty.
 At their *Detractions*, I do not repine ;
 Their *Poems* I esteem as they do mine :
 Their *Censures*, I with sleighting overpass,
 Who, like *words* without *sense*, *wit* without *grace* ;
 And, better am contented, without cause
 To hear their *mis-reports*, than their *Applause*.

As

As also, that, they should by *Pantaloons*
Admired be, and honour'd by *Buffoons*.
Yea, as *Job* said, should they a *Book* compile
Against me (as they may, and did erewhile)
I would receive it, on my shoulders bear it,
And as a Crown, upon my head would wear it.

My fearfulness of SLANDERS doth not flow
From Ignorance, which hinders me to know
How, I am scandaliz'd : for it appears
In Print, and I have heard it through both ears.
I daily hear what ignominious lyes
Detraction, to defame me doth devise.
I know, whence they proceed ; whereto they tend,
In what likewise they possibly may end :
And it would stagger and affright me too,
Unless I knew the worst, all this could do
For, they, who Idolize the *Prelacy*
Impute to me no less than *Blasphemy*,
And *Sacrilege* : And, I may well expect
That, when their hopes have taken full effect,
Though they with me at present, do but dandle,
They then will curse me with *Bell*, *Book* and *Candle*.
How ever, for their persons I will pray :
For, malice hath not mov'd me to gain-say
Their *Prelacy* ; nor hope to get again
What they usurp, and doth to me pertain :
But, meerly conscientiousness of that
Which in my place I vow'd to vindicate.

Some, call me *Traytor* too ; but well I wot,
They do not so beleieve, or know me not.
I never did betray my trust to any,
Though I my self have been betray'd by many.
With Traytors I have numbred beenf orone,
And serv'd their ends, yet I my self was none :
For, if like *Abfolom* they did pretend
To *Sacrifice*, and had another end,

C 4

I went

I went on in simplicity of heart,
 And did not from my Principles depart.
 If they intended, or committed *Treason*,
 I wronged not my *Conscience*, or my *Reason*
 By ought mis-done, except it were, perchance,
 Through *over-sight*, or else through *Ignorance* ;
 For which, the *Plagues now Epidemical*,
 To me, as unto other men befall.
 I never was in any factious Plot,
 Nor likely seems it, by what I have got,
 That, with them in their Actings, *I* was one
 VVho, thriv'd by those designs they carried on ;
 Though being subject to the present Law,
I now do suffer, like *Jack Fletchers* Daw.
 But, howsoever, *I* seem to merit blame
 None, to the King, are truer than *I* am.

Yet, if in *Fame*, we credit may repose,
I am designed to be one of those,
 VVho shall not be vouchsaf'd that *Common grace*,
 VVhich at his *Coronation* granted was.
 GOD's will be done: Perhaps, the King well knows
I need not, what on others he bestows ;
 Or, to me, singly, will his favour show,
 That *I* his Magnanimity may know ;
 And, that he will more gracious be to those
 VVho, him did not maliciously oppose,
 Than they, whom *I* did serve, were to their friends,
 Because they did not serve them, to their ends.
 But, if *Report* hath not divulg'd a *Lye*,
 VVhat, can *I* lose, or others get thereby ?
 My whole estate, already is bereft,
 And, what will there be found, where's nothing left ?
 My life, you'll say ; Alas ! that's little worth,
It hath been wasting, ever since my birth ;
 And (when it was at best) too poor a thing,
 To satisfy the *Vengeance* of a King.

It

It will to most men seem ridiculous,
To hear a *Lion Rampant*, kill'd a *Mouse*,
Or, see an Eagle stoop down from on high,
To trusse a *Titmouse*, or a Butterfly.
The dread of such a loss will not come neer me,
For, *Age* will shortly kill me, though he spare me ;
And, when there's no conveniency of living,
Life, neither is worth *asking* or the *giving*.

But GOD's intentions, and the hearts of *Kings*,
Are such inscrutable and hidden things,
That, none can search their bottomes ; then much less
Can they be fathom'd by malicioufness.
Their wayes of working their own pleasures out,
Are, many times, by wheeling round about,
By croses and counter-actings, and by those
Which seem'd their own *Designments* to oppose.
The faithfull't men, they do expose oft-times
To hazzards ; or with such as are for crimes
Condemn'd, they number them ; or, prove them by
Desertions, dis-respects, and *Poverty* ;
And, frequently, do fit them for those places
Wherein they best may serve them, by disgraces ;
But principally, at those times, wherein,
Hypocrisie, becomes the *Reigning-sin*.

More things I might insert, which have relations
In this kinde, to my own prevarications,
And, to th'Improvements, which have oft ensu'd
By *Scandals*, which I then would have eschew'd.
But, my *Experiments* will work on none,
VWho cannot by their own, be wrought upon.
Confider therefore all ye unto whom
This *Writing*, by GOD's providence doth come,
VWhat, in your selves and others, you have heeded,
VWhich hath from *Slanders*, and from Praise proceeded ;
And, you shall finde more by the last undone
Than by the former, at least, ten to one.

Ac-

According to our *Proverb*, the Bell clinketh
 Juſt ſo, as in his fancy, the fool thinketh
 And, they who flattring praifes love to hear,
 Immediately, ſuch to themſelves appear,
 As repreſented by their *Paraſite*,
 Though no more like than Black-ſwans are to white.

Such *Panegyricks* I have ſometime ſeen
 That, hard to be reſolved, it had been,
 By him, whoſe judgement you therein ſhould crave,
 Whether, the *Panegyriſt* were more *knave*
 Than he was *Fool*, for whom, the ſame was made :
 But, of their equal *Impudence* I had
 No doubt at all, when wiſtly I had heeded
 What one *gave*, tother *took*, and what *ſucceeded*.
 For, I have oftentimes obſerv'd, thereby,
Good Men deprav'd ; *Great Men*, to Tyranny
 Incouraged ; That, which is due to men
 By Natures Law, at firſt, they ſeize and then
 Thoſe Attributes, at laſt, intrude upon
 That ought to be aſcrib'd to GOD alone.
 Which evidences, that, *Immodest Praise*
 Is worſe than *Slander*, and a ground-work layes,
 Whereon a ſuperſtructure may be built,
 To ſink the Builders, down to ſhame and guilt.

SLANDERS, and *Perſecutions* of the *Tongue*
 A portion likewise is, which doth belong
 Unto the *Saints* ; and ſanctifi'd they are
 By him, with whom, an individual ſhare
 Each muſt expect ; we, do but only ſup
 At brim, he drunk the bottome of the Cup :
 We altogether merited the blame,
 He underwent the forrow and the ſhame.
 Falſe witneſſes againſt him were ſuborn'd ;
 His Glory was to his diſhonour turn'd ;
 His neareſt friends forſook him, and forſwore him,
 His foes preferr'd a Murtherer before him ;

His

His Innocency not alone reproaching,
 But, likewise most injuriously incroaching
 Upon his righteous person, him purfu'd
 Till by a shameful death, he death subdu'd,
 And breaking from the grave, to Heav'n ascended,
 By Angels to Immortal Life attended ;
 Where, now inthron'd, he Thrones prepared hath
 For all, who follow him in that rough path ;
 And every slander, scorn, reproach and shame,
 He suffr'd here, adds glory to his *Name*.

This is the way, and hath been ever since,
 Through which all men must pass, who go from hence
 To that *Eternity*, where shall be worn
 The Robes of *honour*, when the Rags of scorn
 Shall off be thrown. On him I fix mine eyes,
 And, that, will me enable to despise
 Terrestrial shame and honour : That, makes all
 My troubles, when at greatest, seem but small.
 That, makes me, whilst my *Body* is confin'd,
 Take pleasure, in the freedoms of the *Minde* ;
 Not dreading present, or ensuing wrongs,
 Of wicked hands, or of malicious tongues.
 This *Paradox*, it helps me to maintain,
 That, where the Grace of GOD is not in vain,
 More profit, bitterest reproach affords,
 Than all the worlds *Applauses*, and *fair words*.



*Poverty is more profitable
 than Riches.*

ANother *Black-Guard* hath beleagur'd me,
 That, seems to be the worst of all the three
 For, therewith, whosoever hath to do,
 Still is in danger of these other two,

Im-

Imprisonment and *Slander*, who attend
 On *Poverty* unto her latter end.
 Yet, whatsoever in her self she seem,
 She merits not a total dis-esteem :
 For, 'tis an instrument of good and evil,
 Oft-times employ'd against us by the *Devil*,
 And, oft by GOD himself, to such effects
 As may prevent the mischief he projects,
 By tempting to those manifold abuses
 Which *Riches* being mis-employ'd produces.
 There are two sorts of *Poverty*, that spring
 From differing Roots ; effects they likewise bring
 Both differing and alike : for, providence
 Maugre all humane wit and diligence,
 Makes many poor, and all their industries
 Rendreth successeless by *Contingencies*,
 VVhich no man can fore-see, or wholly shun
 VVho shall be thereby outwardly undone.
 This *Poverty*, afflicts, at first, as much
 As any, but, disparages not such
 As bear it well ; and though it grieveth many,
 (Except by their own fault) destroyes not any.
 The other sort, is fordid, vile, and base,
 Yet, draws her *Pedigree*, from such a Race,
 As doth in *Country*, *City*, and in *Court*,
 Still bear an extraordinary port :
 For, by the Fathers, or the Mothers side,
 It sprung from *Prodigality* or *Pride*,
 Or, from *Improvvidence* or *Idleness*,
 And, is indeed, near kin to all *Excess*,
 Though her *Alliance*, these, now scorn and wave,
 Because, that she is ragged, and they brave.
 She, at this present time, both against me
 And others is employ'd : But, though she be
 Made use of by the *world* ; yet, I well know
 The *World it self* abhors her as a foe,

And

And, with a slavish dreadfulnefs doth fear her,
 On whatfoere occafion, ſhee comes near her.
 Yea, till this *Bug-bear*, was more known to mee,
 I, dreaded her almoſt as much as ſhee,
 And, did the beſt I could, to keep her from
 That *nearnefs* whereunto ſhe now is come.
 For, he that would diſgrace, and bring us to
 That *State*, which queſtionleſs might us undo,
 Let him but juſtly ſay that wee are *poor*,
 And, to deſtroy us, hee need ſay no more.
 VWhereas diſgrac'd thereby we ſhall be much
 If, we continue to be very rich
 Of whatfoever crime or crimes, we ſtand
 Convicted by the known *Laws*, of this Land.
 For, *VVealth* cannot alone our *Pardons* buy
 And blot out every former Infamy ;
 But, in a ſhort time alſo, make us capable
 Of *Truſts* or *places* that be honourable ;
 Yea, though they be thoſe *places* which diſpence
 To all the people, *Law* and *Conſcience* ;
 And marry *Ladies* (neither nor poor, nor painted)
 As if our bloods had with no crimes been tainted.
 But, to be *poor*, implieth every whit,
 As if we had nor *honneſty*, nor wit,
 And, every thing, which ſince our lives begun,
 VVee *honneſtly*, nor *prudently* have done,
 Shall ſo traduced be as if that nought
 Had e're by us, been *well done*, *ſpoke*, or *thought*.
 There, where we have been kindly entertain'd,
 A civil uſage, hardly ſhall be daign'd.
 There, where we have been honour'd in times paſt,
Neighbours and *Kinſmen* will their doors make faſt ;
 Our old familiars will our perſons ſhun,
 Like Rats, our Servants from the houſe will run,
 Which, then will be a place of deſolation,
 And few thenceforth approach our habitation,
 But,

But, *Serjeants, Shreeves, or Bayliffs* (beasts of prey)
 That little, which is left, to fetch away :
 And, when there doth remain nor sticks nor stones,
 Dead or alive, they'l take our *Flesh* and *Bones*.

If all I should expresse, that might be said
 In this kind, you would think mee still afraid
 Of *Poverty* ; and, that which I should speak,
 In some, perhaps, would such impressions make
 That, they with difficulty would beleieve
 What benefits I now thereby receive :
 Forbearing therefore, that which I might add
 I'll tell what profits may thereby be had ;
 That, others (who can think I do not lye)
 May be no more afraid thereof than I :
 That, also, they who thereby grieved are,
 May in my Consolations have a share,
 To bear those burthens without discontent,
 Which are now on them, or seem imminent :
 For, little I will mention which was brought
 By *reading*, or by *hearsay* to my thought ;
 But, that *Philosophy*, which *Reason* teaches,
 (*Experience* hath confirm'd, and GOD's *Grace*
 Unto my heart ; that, it may sympathize (preaches)
 With their hearts, who the same shall not despise :
 Which, though exprest in language rude and plain,
 Will, peradventure, to good use remain,
 When they, who of their *Elegancies* boast,
 Are, with their *Kickshaws*, in oblivion lost.
 When most are also, quite forgot, whom they
 Now dream, shall by their *Poems*, live for aye :
 And, when, that, which they despicable deem,
 VVith *wise*, and *honest men*, shall finde esteem.

In my *Restraint*, I therefore, do not whine ;
 At my *Reproaches*, I do not repine,
 Nor murmur at my *losses* ; nor want sense
 Of what is in them, which may give offence.

My

My *seeming-friends*, I must confess, are fewer,
 But, they whom now God gives mee are much truer;
 For, these that now I have, I finde more willing
 To *give* a pound, than those to *pay* a shilling.
 Yet, some of these are so poor, that, I'm fain
 Them, from their free *Donations* to restrain,
 Because, that of my *Sufferings* they are grown
 More sensible, than they are of their own.
 And this, an *evidence* of that doth give,
 VVhich pleaseth better than what I *receive*;
 Since it demonstrates, GOD, hath in this *Nation*
 A people, capable of his *compassion*.

I am not ignorant how much disgrace
 Is thrown on *Poverty*, nor in what base
 Account they are, who, thereby are constrain'd
 Meerly, by *Charity*, to bee maintain'd:
 Yet nought ashamed am of that estate
 VVhich most so scorn, and so abominate.
 For, without loss of *honour*, men of merit,
 This *Portion* very many times inherit.
 Great *Consuls*, and renowned *Generals*
 (In such an exigent as oft befalls
 To very many thousands in this *Nation*)
 Have had relief without dif-reputation
 By *Common Charity*: and, *Antient Story*
 Hath kept memorials of it to their glory.
 But, I refer that which I might exprefs
 (To take this *Blur* off) to another place.

To have *subsistence* by meer *Charity*
 Is, to subsist by GOD, immediately,
 And, they are wicked, or, vain fools, at least,
 By whom those *Exhibitions* are disgrac't.
 For, very many of GOD's favourites
 Have been oft, thereby, from the worlds despights
 Preserv'd: yea, to the *World*, it would appear
 If shee would heed it, that, her *Minions* are
 Expos'd

Expof'd to fuch a *Lot*, and (without fhame)
 Have been by *Alms* preferved as I am :
 And, not in thofe neceffities alone,
 VVhich by mif-accidents are undergone,
 Are they reliev'd ; but, very many be
 Thereby likewise upheld, in that degree,
 VVhich much is honour'd ; yea, ev'n to Exceffe,
 In outward fplendor, and vain pompeoufneffe.
 For, this way, not alone are Monks and Friars
 Maintained, with their Abbots and their Priors,
 But, even the great *Prelates*, all their lives,
 By *Charities* abused *Donatives* ;
 And, yet as loftily advance their creft
 As if they had been Barons born, at leaft,
Precedency ufurping upon thofe,
 By whom, they from obfcurity arofe.

By moft men, *Poverty* is thought fo bafe,
 That, they repute it for the great'ft difgrace
 VVhich can betide them, by what way foever
 It comes ; or howfoere they fhall endeavour
 To keep it off ; and think it not their leaft
 Difhonour, when enforced to fubfift
 By *Charity*, although it fhall be ufed
 VVith thankfulnefs, and in no wife abused.
 And, many feek to turn it to my fhame
 That I now brought to this condition am.
 Yet, what's to mee befallen worfe or more
 Than to *good, wife, and great men* heretofore ?
 Renowned *Princes* in preceding ages,
 Have fought, and had Supplies and Patronages,
 From *Forein Kings* and *States*, in their diftreffes
 VVithout reproch : yea, he that now poffeffes
 Thefe three great *Kingdomes* was by indigence
 Constrained (not a very long time fince)

By

By *Charity*, to be both cloath'd and fed ;
 To flake his hunger with a poor mans bread,
 And, to accept it, not alone from those
 Who were his *friends*, but also from his *foes*,
 (Whose gifts were baits, whose Table was a snare,
 And, of whom, if hee do not well beware,
 More mischief, and, dishonour will be done him
 Than by the *Poverty* then brought upon him.)
 Some other persons also, of great birth, (earth
 From place to place have wandr'd through the
 Maintain'd by the Charity alone,
 Sometime by many, and sometimes by one ;
 And other while, have seem'd so left by all,
 That they into great poverty did fall.
 Yet n'ertheless, whilst they have Preservation
 Retain still in the world some Reputation.
 They are meer fools, or worse, who do beleieve
 That, more disgrace, than these I can receive
 From such an *In-come* : for (by what I gather
 From thence) it is a *real honour* rather,
 That, GOD supplieth (as it were) from Heaven,
 When earthly *wealth* and *honours* are bereaven.
 When *Israel* had been Captiv'd sev'nty year,
 Hee made, even those, by whom inflav'd they were.
 Them, from their tedious thraldome to redeem,
 VVhen there was none to help or pity them.
 It was their honour, that their preservation
 Should be vouchsafed, so to admiration,
 That *Nations* all, might in all times to come,
 By heeding it, consider well, from whom
 They must in such like cases aid expect ;
 And, that, though by a long delay'd effect
 They seem forgot, and outward hopes quite past,
 There will bee a *Deliverer* at last,

D

By

By whom, those wants for which they have been
 Shall, to their honour, certainly be turn'd. (scorn'd

What is it more to my Disreputation
 That GOD provideth for my preservation
 By *Charity*, than 'tis disgrace to those
 Who their Estates by *Fire* or *Water* lose
 And, thereupon the State vouchsafes a *Breef*,
 Whereby to ask, and to receive releef?
 Nay, what supply can be so honourable
 As that, which from hearts, by hands charitable
 Is raised and conferr'd, (unaskt, unfought)
 By them, of whom I never heard, or thought?
 This way (which without shame I do confes)
 GOD hath vouchsaf'd releef in my distress,
 To mee, as hee to men in like estate,
 Hath done in former times, and now of late.
 E're while at *Piedmont* in their persecutions
 Our Brethren hee reliev'd by contributions;
 And, should I think it my disgrace can be
 That, hee doth for my family and mee
 Provide, as for a *Nation*? I beleeve
 It blame deserv'd, if so I should conceive.

Though I had ask'd; what without asking came,
 None could impute it justly to my blame
 All things consider'd: for, a *Publick Score*,
 Demonstrates, that this *Nation* owes mee more
 Than Food and Rayment; and that, in the fine
 My *Want*, will more be their disgrace than mine.
 My *beggarly condition*, is a Portion
 More noble, than *Wealth* gotten by Extortion,
 Bribes, projects, and those cheats whereby some bee
 Advanced to great wealth, and high degree,
 Thought honourable: yea Benevolences,
 And forced Loans, which otherwhile by Princes
 Exacted

Exacted be, much more disgraceful are
 Than what my *Benefactors* do confer ;
 For, at my need, it giveth mee releef,
 And, to the *Givers*, is no wrong or grief.

I hear that is disgracefully objected
 VWhich by my *Poverty* is now effected :
 My house, they say, is desolate become,
 And, I confin'd am to a single room ;
 My wife is of her Dowry quite despoil'd ;
 I cannot give the portion of a childe
 To Son or Daughter, which a while ago
 I offred, and was able to bestow :
 And, that, where lately we had good respect
 Scoffs, flouts and jeers, are added to neglect ;
 And, though these hardships possibly I may
 VWith patience bear, yet, certainly, say they,
 These his *Relations* cannot : yes, they can
 And have done, ever since the storm began :
 For, we fore-saw it, and we did prepare
 A stock of Patience, those events to bear.
 My *Spouse* is CHRIST's Spouse, by a *Law Divine*,
 More his, than she by *Humane Law* is mine.
 Our *Children* (though the world usurps a power
 O're them) are likewise, much more his than our ;
 And, of her scorn, though she an Object makes them
 He neither helpless leaves them, or forsakes them.
 He made this *Globe*, with all that therein is ;
 All things that are in Heav'n and Earth are his ;
 VVe know it, and therefore do not despair
 That here on Earth ; our loss hee will repair,
 Or, give us better *Portions*, where, they never
 Shall be impair'd, but injoy'd for ever.
 Yea, I am confident, that, if it may
 But add unto GOD's glory any way,

D 2

Or,

Or, make for their Advancement in that path
 VVhich, to *Eternity*, a tendance hath,
 He'l either keep them *Virgins* to attend
 The LAMB, when he brings *Babel* to an end,
 Or, marry them ere long, without my cost,
 And, give them better *Portions* than they loft,
 Or, at the worſt, they ſhall content be made
 VVith (be it more or leſs) what may be had.
 This, without wavering, belevee I do,
 And, others will perhaps, belevee it too,
 VVhen they confider Marriages in Heaven
 By GOD himſelf are made, and Portions given,
 In *Love* and *Vertue*, without prepoſſeſſing
 Of any other *Medium*, but his bleſſing.

Wealth, in it ſelf, is neither good nor bad,
 Nor *Poverty*, nor *takes from*, nor doth *add*
 To *Happineſs Eſſential*, but, as they
 Are ſanctifi'd, and as our games wee play :
 And, of the two, in that, leaſt danger lies,
 VVhich we moſt ſeek to ſhun, and moſt deſpiſe.
Wealth, makes men waſteful, diſſolute and lazy,
 In manners rude, in *Mind* and *Body* crazy ;
 Makes *bold-men* cowards, *Free-men* doth inflave ;
 Many, to loſe themſelves, their wealth to ſave.
 It ſo befools them, that Aſſe-like, ſome bear
 Their golden-load, till, meat for worms they are,
 Enjoying no more profit by their Treafure,
 Save meerly, an imaginary pleaſure
 VVhilt here they live ; and, as if hope it gave
 It would be uſeful to them in the grave
 They hugg it, hoard it, and do lock it faſt,
 (As long as living breath in them doth laſt)
 Not ſenſible of any detriment
 VVhich they do thereby cauſe, or might prevent.

And,

And, I beleeve, three Families, for one,
 That thereby thrive, by *Riches* are undone,
 Through those debauchments whereto they allure,
 Till, foul or bodies ruine, they procure.
 Contrariwise, despised *Poverty*,
 Incites to courage, and to industry,
 Breaks thraldoms Yoaks; cures often, those diseases
 VVhich *Luxury* ingenders, or increases;
 For, 'tis an Antidote against the *Gout*,
 And helps to purge all those ill humours out,
 That, send men to their graves, by an excess
 Either in gluttony, or drunkenness.
 Exorbitant desires it doth restrain,
An empty belly makes a witty brain:
 A crossfeels purse, to him small danger brings
 VVho bears it; for, *before the Thief hee sings*.
 And, when he dies, that which makes those men sad,
 VVho, whilst they liv'd, things in abundance had,
 Afflicts not him that's poor; for he's depriv'd
 Of nought, but what oppress'd him whilst he liv'd.
 A very poor man also, escapes their fates,
 VVho are *belov'd*, or *hang'd* for their *Estates*,
 And, some at this time, (*I beleeve*) will judge
 The last of these, to be a *priviledge*.
 Though many, not a little do rejoyce
 In that rude, loud, and everlasting noise
 VVhich, in most rich mens houses you shall hear,
 VVhere every Room is made a *thorow-fare*;
 Or, where, so many *servants* help to do
 Their works, as make *one Bus'ness*, more than *two*;
 VVhere, for each man who faithfully obeyes him,
 The Master feeds another, who betrayes him
 And, thrice as many, who, by night or day
 Do steal, perhaps, or spoil, or waste away

More (oftentimes) than would the charges bear
 Of paying twice their wages, for that year :
 Though many like this ; 'tis to me an ease
 That *Poverty* hath freed me quite from these.
 I, now, finde much more joy, than in much pelf,
 That, I have learned how to serve my self ;
 To brush my Cloak, my garments to unloose,
 Put on and off, my stockings and my shooes,
 And, that, without my *Servants*, I can bee
 As well content, as they are without mee ;
 I know both how to want, and to abound ;
 And much more pleasure, I, in this have found,
 Than in choyce meats, that in a time of need,
 On bread alone, I favourly can feed,
 Or ; on as scanty, and as homely fare
 (In my old age) as men that poorest are :
 Yet, be both more in health, and no lesse able,
 Than when GOD gave a fully furnish'd table,
 With meat so well cook't, that it did invite
 At every meal, a *double-Appetite*.
 And, I, whose worst apparel us'd to be
 As good as any mans of my degree,
 Can in those garments, without shame, appear
 Which, I, but lately was asham'd to wear ;
 Unto which confidence, till want had brought mee,
Philosophy, that lesson never taught mee.

I, must likewise, ingenuously confesse
 That, my distractions have been ten times lesse
 Since I had nothing left, than whilst I had
 VVhat, in opinion, mee a *rich man* made :
 And, this is gain'd by losing what is gone,
 That, now, 'twixt having *Wealth*, and having *none*,
 I know the difference to be so small,
 That, upon neither of them, dote I shall :

For,

For, as much *certainty*, I do perceive
 In that *uncertainty*, at which I live
 As is in any temporal estate
 Of *Goods* or *Lands* (especially of late)
 Now, therefore, I desire not to be *Rich*,
 Or to be *Poor*, because (not knowing which
 Will best advantage mee) I to his pleasure
 Have left it, who, knows what *Estate*, and *Measure*
 Of *Wealth* and *Poverty*, best fit mee shall
 To do that, whereto hee vouchsafes a *Call*.
 I neither *Wealth* nor *Poverty* will chuse ;
 Nor, which foere he gives will I refuse.

But, most men would have somewhat of their
 As if supplies by *Charity* bestown, (own,
 Would sooner fail them ; yea, although their Father
 Well cloaths and feeds them, they desire much ra-
 To finger their whole *Portion*, that they might (ther
 Pursue their own desires, out of his sight.
 Some other, altogether do rely
 On their own prudence, and self-industry,
 And, of *Contingencies*, are so afraid
 That, thus within themselves their hearts have said ;
 We possibly, into such wants may fall,
 And, so deserted likewise be of all
 By whom we have been harbour'd, cloath'd and fed,
 (Some of them being ruin'd, and some dead)
 That, unless wee can some *Reserve* provide,
 Whereby, what e're haps, wee may be supply'd,
 Wee may become exceeding miserable ;
 Especially, if us to dis-enable,
Old Age, *Restraint*, and *Sickness* should increase,
 And, to *Necessities*, add *Helplessness*.
 Should this befall (as possibly it may)
 Our *Poverty* would be too great, they'l say,

D 4

VVith

VVith patience to be born : Alas ! *poor men*,
 I'll grant all this may happen : but, what then ?
 Did ever you yet know, or see, or hear,
 That Lands or goods freed any from this fear ?
 If not, how can you hope to bring to pass
 That, which by no man, yet effected was ?
 Have you not still a GOD ? and, is not hee,
 A *Refuge*, though all other failing be ?
 Your *Trust* was never plac'd on him alone,
 If him, you cannot trust, when all is gone.
 VVhile somewhat's left, whereby subsist we may,
 As *David* said, wee boast of him all day,
 But, bee assur'd, that e're from hence yee go,
 Hee'l make proof, whether it be thus or no.
Him, and our *own Cause*, wee do much mistake,
 VVhen 'tis at *best*, the same at *worst*, wee make,
 And, so much on his *Gifts* our hearts are set,
 That, him, who did bestow them, we forget.
 To GOD, *be therefore, praise, who, by this trial*
 Gives mee both *proof* and *means* of *Self-denial*.

I, am as worthless as the worst of you,
 I, nothing know by mine own merits due,
 But, that which now I suffer, and much worse,
 (The wages of an everlasting curse)
 My frailties are as great, my sins as many
 As yours ; worse than my self I know not any,
 Though some so seem : and, yet, GOD's promises.
 Make way through all these disadvantages,
 So well to know *him*, that I do believe
 My trust in him, hee never will deceive ;
 And, that it would for my advantage be
 If all that may be fear'd, should fall on mee.
 VVere that *condition* (as it may bee) mine,
 I, then, should have no more cause to repine

Than

Than any other man, who to the doom
Of *Death* submitteth, when his time is come :
For, he who feels this day nor want nor forrow,
May be in worfe estate than I to morrow.

So long, as I, have any *work* to do,
I shall have what is needfull thereunto.
And when 'tis at an end, no matter whether
The stroke of Death shall be received, either
By Axe or Halter, (so I merit not,
What is by Law the Malefactors Lot.)
Or, *starving*, or, by one of those diseases
Which, ordinarily, the body ceizes. (breath
For, that shame, which men fear, whilst they have
By suffering, what they count a shameful death
Is shar'd among mankind, and every one
Bears part thereof with mee, when I am gone.
And, whilst I live, what e're can suffered be,
May fall as well to any, as to mee.
Upon my *death-bed*, or, upon a Rack,
When flesh and bones, and all my finews crack,
I may be therewithall, as blithe and frolick,
As, when a *burning Feaver*, or, the *Collick*
Age, or *Consumptions*, or the *Pestilence*
Shall be the means to carry mee from hence.
The pains of these, are oftentimes as strong,
They do continue ev'ry whit, as long ;
And, at a *Rich mans* door, a *Lazar* dies
Sometimes as easily, as he that lyes
Upon a bed of Down, and who till death
All necessaries in abundance hath.
This, being well observ'd, it may appear
That, we are fooled with false hope, or fear,
When we shall dream to be secured more
From all events, by being *rich*, than poor,

Or,

Or, that, there any state on earth can be,
 VVhich may not have the same *Catastrophe*.

VVhen GOD vouchsafes to make mens *Poverties*
 To glorifie him, he doth send supplies,
 Ev'n by unlikely means ; and makes that nourish
 VVhereby, they, who are fed with dainties perish.
 Them, on whom *Tyrants* no compaffion have,
 He, in the fiery furnaces can save ;
 When they are cast into a Lions den,
 He maketh beasts more merciful than men.
 He, (when to manifest his Power Divine
 It pleaseth him) turns *Water* into *Wine*
 Which, at a poor mans wedding once was done
 More to his honour, than when *Conduits* run
 With Sack and Claret ; which magnificence
 Adds honour to the marriage of a *Prince*.
 He, when men hungring after *Righteousness*
 Wait on him in a hungry *Wilderness*,
 Feeds thousands with a few loaves, and two fishes,
 As full, as if they had ten thousand dishes.
 The bottome of a *Barrel*, and a *Cruse*
 Shall Meal and Oyl sufficiently produce,
 To keep a family in time of *Dearth*,
 Until he sends a *Plenty* upon earth.
 He, when the *Creditor*, for payment asks
 (With rigor) doth fill many empty Casks,
 Out of one pot of Oyle, until there be
 A competence, to set the *Debter* free,
 And, for his livelihood, in time to come.
 Yea, by devourers, he doth nourish some :
 For, daily, that *Elias* might be fed
 The *Ravens* brought unto him flesh and bread.
 This hath been ; and some things I can aver
 Of this kind, in mine own particular.

Once,

Once, twice, nay, oftner I have been distrest
 As, I now am ; and three times at the least,
 Have had repair vouchsafed mee by GOD,
 In such an extraordinary mode,
 That, many did admire, at my supply ;
 As very well they might ; for, so did I.
 And, when it seasonably may be shown,
 The manner of it will perhaps be known.

At, this time, that, which many did suppose
 Would mee, ere now, have ruin'd ; on my foes
 Hath cast a bridle, and will keep mee from
 What they intend, until my hour is come ;
 And, peradventure, then, restrain them too,
 From acting all, that they intend to do.
 That, which both my *Estate* and *Reputation*
 Should have destroyed, is my preservation
 Another away ; and an advantage brings,
 In better and more profitable things.
 For, *Slanders*, gain mee credit ; that, doth glad mee
 Which was intended to deject and sad mee ;
 That, which pursued, is, to make mee poor
 Makes my wants less, and my contentments more.
 And, as if GOD had purposed to bestow
 A *sign* upon mee, plainly to fore-show
 That, those Afflictions, and abhorred places,
 Which add to others, *torments* and *disgraces*,
 Should comfort mee, when *common comforts* fail,
 NEWGATE, supposed an ignominious *Fail*
 To mee, hath (as it were a *Patronefs*)
 Contributed releef in my distrest,
 Perhaps, from some of them, whose pressures were
 Either as great, or greater, than, mine are :
 Which (as I am obliged) to GOD's praise
 I do, and shall acknowledge all my daies

To

To be an action, which doth signifie
 A greater *Mercy*, than that bare supply ;
 For, it informs, and well assureth mee
 A *Prison*, shall no damage bring to mee,
 And, that those places, which, make many poor,
 Will make mee richer than I was before.
 These things, I thus exprefs, that others may
 Perswaded be, I do not write or say
 What I have read or heard, or whereof I
 Have no more in mee, save the *Theory* ;
 And, knowing, this, which into words I spin
 Flows forth from what is really, within,
 And, by experience learn'd, it might effect
 That operation which I do expect.

Most men, suppose them signs they are beloved
 Of GOD, and all their waies by him approved,
 (How negligent foe're of his commands)
 When outward things do prosper in their hands.
 They count them marks of his *especial Grace*
 If their Cows casts not Calf ; if he doth blefs
 Their Oxen ; if their flocks of Sheep increase ;
 If none doth in their persons them oppress ;
 If their new-purchas'd Titles be made good ;
 If, by their Trades and Rents, they to their *Brood*
 May leave great Portions ; if, they may at *Court*
 Finde favour ; and, if blessings of this sort
 Be multiply'd upon them, they suppose
 God is their *Friend*, and foe unto their foes.
 Indeed, these, blessings are ; But signs to mee
 Of GOD's especial Grace, these, rather be ;
 That, when of Land and Goods I am bereft,
 And, no external comfort seemeth left,
 I can depend on him, and be more glad,
 In his love, than in all that e're I had :

That,

That, I am freely justifi'd by him
 In that, for which the world doth mee condemn :
 That, I perceive, he deigneth mee releef,
 By that, which usually augmenteth grief ;
 And, that, when most inrag'd oppreffors are,
 Of their difpleasure, I am leaft in fear :
 That, things which threaten troubles to prolong
 (Till they are helples) make my faith more strong,
 My fear as little, whilst the *Fight* doth laft,
 As at the *Triumph*, when all danger's paft ;
 And, that, their waies, who do most malice mee,
 Neither the waies of GOD, or good men be.

These things, are of GOD's *love* a truer sign
 Than an increafe of Corn, of Oyl and Wine,
 And, I do smile to think, how like *poor slaves*
 They will e're long, sneak down into their graves,
 Who, make false boast of GOD, when they with
 Shall know, that, by their spight I better'd am. (shame
 And, when my *Country* hears the next Age tell
 How, mee they us'd, who alwaies lov'd it well ;
 What, better men have suffer'd ; what, in vain
 Was *said* ; what *done*, *undone*, and *done again* ;
 How, *Truth's* bely'd ; how *Lies* upheld for *Truth* ;
 How much the *heart* diffented from the *mouth* ;
 Their *Deeds* from what they seem to think and say ;
 And, how, at *fast* and *loose*, we now do play ;
 It will be thought, perhaps, this *Generation*
 Had lost *Faith*, *Reason*, *Justice*, and *Compassion*,
 And, they, who shall by strict examination,
 Search out the cause of this prevarication
 Will finde an hypocritical Devotion
 Sprung from the love of *Riches* and *Promotion*,
 (Dis-robing Piety of her plain *Dresse*,
 To be dis-figur'd with that pompousness

Which

Which is affected by the *Man of Sin*
Of all that is amiss, chief cause hath been.

I must not scribble all that might be pend
Upon this *Subject*, lest I more offend
Than profit, or, lest, for want of speed,
Be hindred, in my purpose to proceed.
But, one more *Argument*, I'll therefore add
Whereby, it out of question may be made,
That, to be very *Rich*, indangers more
A *real Happiness*, than to be *poor* ;
And, prov'd it shall be by a *Demonstration*,
That, will admit no future confutation.
Because, it shews that *Wealth* hath not alone
More hurt to many single persons done
Than *Poverty*, but, also to the Race
Of all *mankind* ; and unto GOD's *Free-Grace*
Injurious been ; dishonour brought to CHRIST,
And, set up his opposers Interest.
Observe it, for, I, nothing will alledge
But, that, whereof, the meanest wit may judge.

I need not tell you, wee more easily
May drive a *Camel* through a needles eye,
Or, thread it with a *Cable*, than, to heaven
Rich men ascend, or thither may be driven.
For, most have heard, he spake to that effect
Whose judgement none have reason to suspect ;
Yet, I will shew to you what way he went,
And how, by his example to prevent
That difficulty ; For, he did not say,
One thing to us, and walk another way
As many do, and did, who would be thought
To follow him, and teach us what he taught.
In plain expression I will let you see
Who, those *Impostors* and *Apostates* be

Who

Who speak sometimes his *words*, and do profess
His *Truth*, yet are in practice nothing less.

CHRIST, knowing well, that, *Avarice, Ambition,*
Wealth and *Preferments* ripen to perdition,
And, that, they so insensibly deprave
The best and wisest men, if way they give
To their Allurements ; that, although he were
The Son of GOD, and needed not to fear
The frailties of his flesh, he, to the Law
Conformed, and preserved it in awe
By true obedience ; mortifi'd that nature
Which he assumed from the *Humane-creature*,
Both by an unconstrain'd *Humility*,
And, by a *voluntary Poverty* :
And, did for our example, and our sake
Forbear, of things indifferent to partake,
Left, we, who know not how aright to use
Our *Liberty*, things lawful might abuse
By taking that for *food*, which was provided
For Physick rather, when a *Cure* we needed.

When, first, from Heav'n he came (though Lord of
In Heav'n and Earth he was) within a *stall* (all
He took up his first *Lodging* ; passed on
Throughout his *Childe-hood*, as he had begun ;
And, to the world, no better did appear
Than Son to *Joseph*, a poor Carpenter.
When to mans age he came (for ought we know)
He liv'd by labour, as such poor men do.
And, when he did begin to manifest
Himself to be *the Saviour* JESUS CHRIST,
His Royalty was furnish'd out no more
With *Earthly Riches*, than it was before ;
He had nor Lands, nor Goods, to finde him bread,
Nor any House, wherein to rest his head.

He

He had, for what was needful, no supplies
 But, pious men and womens Charities.
 Poor despicable *Fisher-men* (or such)
 And, those, who neither Noble were, nor Rich
 He chose for his *Disciples* ; and when these
 He sent abroad on his Ambassages,
 They were forbidden either to take care
 Wherewith they might be fed, or what to wear,
 Or, mony to provide for their expence,
 But, leave those things unto GOD's providence.
 To them his Gospel-principles he gave,
 And, taught them how themselves they should be-
 In their *Discipleship*, both where neglect (have
 They found, and also where they had respect.
 He them enjoyned, to be meek and humble,
 And, as the likeli'ft block to make them stumble
 Warn'd, to *Precedency*, not to aspire,
 Or any *Lordly Attributes* desire :
 For, his *Disciples* in their low'ft condition
 Began to be infected with *Ambition*.
 The Sons of *Zebede*, when they were poor,
 Were tainted therewithall ; And, how much more
 It doth deprave men when they wealthy grow
 CHRIST did fore-see, and we have liv'd to know
 By that, wherein the *Prelacy* hath varied
 From his Example ; and, by him who carried
 The *Bag* in his time, we have learned too,
 What *Avarice* may make a *Bishop* do.

Moreover, when by publick Acclamation
 CHRIST had a visible inauguration
 Into that *Kingdome*, whereto he was born,
 No rich or Royal Robes by him were worn ;
 Nor sought he to be honour'd with such things
 As are affected by terrestrial Kings,

But,

But, meekly, through *Jerusalem* did pass
 Not on a barbed Steed, but, on an Ass,
 (Which none had backt before) & which nor Pad,
 Nor saddle, trappings, or a foot-cloth had,
 Save what the people on his back had thrown,
 And, to that purpose taken from their own.
 When he was crown'd, no golden *Crown* he wore
 Lin'd with soft Fur, but, one much worse than poor :
 A *Wreath of Thorns*, he wore upon his head ;
 He, had no better *Scepter* than a *Reed* ;
 A Purple Robe, was cast on him in scorn,
 To be at that sad *Coronation* worn.
 For him, there was prepar'd no other *Throne*,
 Except a *Cross*, to be advanc'd upon.
 Nor *Fun'ral Rites*, nor *Monument*, nor *Grave*,
 Had he when dead, but, what some lent or gave.
 Thus, poorly was his *Kingdome* here begun ;
 Thus, his *Affairs of State* were carried on.
 So long, as he a life on earth retaind,
 Like no terrestriall *Monarch*, here he reign'd ;
 But, glorifi'd his *Kingdom* in this mode :
 And, when that he ascended up to GOD,
 Hee, by his *Holy Spirit*, so did minde,
 (And so inspire those whom he left behinde)
 To propagate the fame, that they pursu'd
 The Discipline and *Paterne*, which he shew'd.
 From SATANS *Kingdoms*, to distinguish it
 He added whatsoever did besit
 A Righteous *Government*, in every thing
 Which might advance the Throne of such a King,
 Without those *Baubles* which do more oppress
 Their *Subjects*, than promote the *Common Peace*.
 To this end, and preserve with purity
 The *Church* and *Saints* in their integrity,

E

They

They left behinde them precepts, counfels, cautions,
 And, many (not ambiguous) declarations,
 Both to inform us of the mind of CHRIST,
 And, of the wiles of that great *Antichrist*
 Which was to come, and should foundations lay
 To fet a *Kingdome* up, *another way* ;
 That, might (if possible) be thought to be
 CHRIST's *Kingdome*, as now thoufands live to fee
 The world reputes what they erected have,
 And, with her Ornaments, made rich and brave.

Moreover, that CHRIST's *Vineyard* and *Cornfield*,
 Might fruits both nourifhing and pleasant yeeld,
 No needful diligence, at firft was wanting,
 In digging, dressing, fowing, or in planting ;
 Or, fo to beautifie it, that none might
 Defpife it, or not therein take delight.
 And, that, none should by Pride, or Avarice
 Intrude upon their *Brethrens* Legacies,
 They, truly, his *Last Tftament* recorded ;
 The fame into a *Gospel-Law* they worded,
 Which hath fufficiency, without additions
 By *humane policies*, or new Traditions,
 To conftitute his *Kingdome*, and prevent
 Prevarications, by mif-government.

To bar out *Innovations*, they by *Deed*
 Confirmed, what they had in *words* decreed.
 From no true principles of Faith they fwerved,
Devotions reverence they well preferved,
 Without new-fangles, and thofe trincketings,
 Which *Superftition* to adorn it brings.
 The *Sacrament* (by which the death of *Chrift*
 Should be remembred) they made not the *Teft*
 Of things, no way relating to that end,
 For which, that *Mystery* he did intend,

Or,

Or, rendring, what should be by his intention,
 The *Band of Love*, a means to breed *diffention* :
 Nor was the *Bread*, or *Wine*, then Idoliz'd ;
 But, that *Love-feast*, was duly solemniz'd,
 In decency, without vain pomp of State ;
Altars, Court-cubbord like, beset with *Plate* ;
Waxe-lights at noon, in *Silver-Candlesticks*,
 Or, any other of those needles tricks,
 Which were first introduced, in those daies
 When *Wooden-Priests*, got silver *Chalices*,
 They us'd no superstitious Adorations,
 Cringings, ridiculous gesticulations,
 Or mimick Actions : nor these, or those, *postures*
 Of *Body* ; neither *places*, *times*, or *vestures*,
 Were so essential made, or necessary
 To *holy Duties*, that, none ought to vary
 From those *Formalities* : nor, *painted walls*,
 Nor *Pictures* had they, *Surplices*, nor *Palls*,
Chimers, *hoods*, *Rochets*, nor rich *Copes*, nor *Tippets*,
 Nor was their *Service* cut out into sippets,
 For, such toys (then unknown) did not begin
 Till *Antichrist* arose and brought them in ;
 And, till with *Wealth* and *Dignities* inrich'd
 The *Presbyters*, and *Bishops* were bewitch'd.

To have prevented this (as I have said)
 A good *Foundation* CHRIST himself had laid,
 And, at the first, that *Structure* was begun,
 Which, he intended should be built thereon.
 Such as were then, by sacred Ordination,
 Call'd *Bishops*, watchful were, and took occasion
 From ev'ry slip, to travel, preach, and write,
 That, errors and mis-deeds prevent they might.
 As soon as *Demas* and *Diotrephes*,
 With such like, were observed in their daies

To innovate, and labour to begin
 That *Prelacy* which, afterward crept in,
 They so oppos'd it, that, till from his chain,
 The Devil (then confin'd) was loos'd again,
 None could fet up what a faction begun,
 Though many were then working thereupon ;
 For, CHRIST's *Apostles*, and their true successors
 (In spite of *Innovators*, of *Oppressors*
 And *Hereticks*) by that simplicity
 Of *Truth*, which was profess'd in *Poverty*,
 Did so distinguish it, from what by those
 Advanc'd would be, when *Antichrist* arose,
 That, they inviolate maintain'd thereby
 Her honour, and her native purity,
 Without that carnal Pomp, and costly Pride
 With w^{ch}, the STRUMPET, now seems glorifi'd.
 And wherewith, shee hath half the word enchanted,
 Since *Heathenish Deities*, were first supplanted.

That *Miracle*, was wrought by GOD, through
 Whose *Poverty* the world did then condemn : (them
 Ev'n when their *Worshippers* were in full power,
 And, when inrag'd at height, fought to devour
 Their scorn'd *Opposers*, they withall that odds
 Were not then able to support their Gods.
 But, when the *Saints* were as distrest and poor,
 As they, who seek their bread from door to door,
 When, they broke through a tenfold *persecution*,
 To put their *Masters* will in execution ;
 When in despis'd habits through each *Nation*
 They preach'd the blessed means of our salvation ;
 Were counted *Fools*, and as much dis-esteem'd
 As any, who are now *Phanaticks* deem'd ;
 When, they had neither *Academick Halls*,
Schools, *Colledges*, or sumptuous *Cathedrals*,

Nor

Nor *Universities*, nor *Deans*, nor *Doctors*,
Prebends, *Archdeacons*, *Chancellours* or *Proctors*,
 Nor *Rents*, nor *Tythes*, nor *Pensions*, nor *Oblations*,
 Excepting onely good mens *free-donations* ;
 When they, nor *Bishops* had, nor *Presbyters*,
 Save, such as *holy Scripture* characters,
 (Who claimed no *Precedence*, or *Submission*,
 From those, authoriz'd by the same *Commiffion* ;
 When, they were meek and lowly, in their places,
 Poor in their *Temporalities*, and rich in *Graces* ;
 When, they (as necessary to falvation)
 On no man, did imfofe an Obfervation
 Of *daies*, *times*, *forms*, or *Ceremonious Rite*,
 But, as to edifying, tend it might ;
 And, left them to be praëtif'd, or omitted,
 As, either they might, or might not be fitted
 To *holy Duties*, without juft offences,
 To other mens, or their own confciences :
 (In which *cafe*, none that hath Sobriety,
 Will bar another of his *Liberty*.)
 When *Paftors* medled not at all, or little,
 With *Soveraigns*, whether *they themfelves*, or *Title*
 Were *good* or *bad* ; excepting in thofe cafes
 Which did concern the duties of their places ;
 But, in the fear of GOD, obedient were
 To that *Power*, which did vifibly appear
 Impowered to proteët them (whilft it flood
 With that obedience, which they owe to GOD ;
 And, did by fuffring, render fatiffaction,
 For what they dared not perform in aëtion.)
 When, *Emperours* nor *Kings* did them efteem,
 Nor *flatter'd* were, or *fawn'd* upon, by them ;
 Ev'n then by thefe, mens *Doëttrines* and *Examples*,
 Were all the *Gentiles* great and glorious *Temples*

Throughout the world destroy'd: their *Superstitions*
 (From which *New Rome* retriv'd her *Traditions*)
 Were then by those expell'd: Their *Oracles*,
 Then silenc'd were; Their juggling *Miracles*
 Were prov'd *Impostures*: Then, the *Sophistries*
 Of those whom former ages thought most wise,
 Were found but fallacies; their *wisdome* folly;
 Unsound their *Manners*, their *beleef* unholy;
 Their books of *Curious Arts*, whereby great fame
 They had acquir'd, were cast into the flame;
 And, then, their *Flamins*, and *Archflamins* too,
 (Who domineer'd as the Prelates do)
 Were (as these, in the time appointed shall)
 Brought to those *dooms*, which on *Impostors* fall.

The *Worship* also, wherewithall the *Jews*,
 The *world's* credulity sought to abuse,
 As well as her *Philosophy*, was foil'd
 At their own *weapons*; of that glory spoil'd
 Whereof they boasted; and all this was done,
 Without the *Outward Pomp*, now doted on.
 And, if the *Prelates*, can with all the glory,
 Which they have gotten by things Transitory,
 And, by the help of all the Kings on earth,
 To such another *Miracle* give birth,
 Ile think, that they as great *Impostors* are,
 As *Jannes*, and as *Jambres* long since, were;
 Yet, still beleieve, that, maugre all their power,
 The *Rods* of these, will their *charm'd Rods* devour.

That, which the *Prelates* take to be a *sign*
 Of *Sanctity*, the most becoming *Shrine*
 Of sacred *Piety*, and true *Devotion*,
 I mean, that *Pomp*, whereby (for self promotion)
 They seek to trim and paint it, forth hath brought
 (Compar'd to this) not any thing worth ought

But

But meer contempt : for, by the zeal of those,
 Who, made such poor, and despicable shows,
 More honour to the *Church of Christ* is done,
 Than all their *wealth* and *honours*, have thereon
 Confer'd, in more than fifteen hundred years,
 By all their great and potent *Favourers*.
 They, whom the *Churches Poverty* brought forth,
 Though *poor externally*, had *inward worth* ;
Good life was practis'd, sacred *Truth* profess'd
Religion, with sincerity imbrac't,
 In her poor *Dress*, by many an *humble Saint*,
 Without the fucus of a *Whorish paint* ;
 And, till men leaving their plain sober way,
 Sought by external *wealth*, to make her gay,
 The *Church*, in *Piety*, did still increase
 Though outward *persecutions* did not cease.

But, what hath followed since her *Poverties*,
 Are chang'd for temporal *wealth* and *dignities* ?
 Since *Princely Prelates* fought for carnal things,
 Had learn'd to flatter *Emperours* and *Kings*,
 And, cheat them with a *seeming Loyalty*,
 Made credible by *fained Piety* ?
 Since they, an *Ambodexters* part could play,
 Had got *two Masters*, and a *double pay*,
 Topt *wreathes Imperial* with a *Triple crown*,
 Made *Rebels* Martyrs, trod *Allegiance* down
 And, had on so much *wealth* and *honour* ceas'd,
 That they could turn the *scale* w^{ch} way they pleas'd,
 What, hath e're since that time, proceeded thence
 But, products of Destructive consequence ?
 And those *Confusions*, for which (without shame)
 Some, to the *Saints* of GOD, impute the blame,
 As heretofore, the *Heathen Tyrants* did
 To them, whose blood they innocently shed ?

E 4

And

And, though that in their *publick declamations*,
 (As also, in their private exultations)
 The *Prelates*, to a joy transported seem,
 Like (as they say themselves) men in a dream,
 To see that *Wealth*, and *Pomp* restor'd again,
 Whereof, small hope they did erewhile retain ;
 Though, of a golden *Hierarchy* dreaming,
 They (still the *Poverty* of CHRIST blaspheming)
 Do think, the *Angels* are as glad as they
 Of that, wherein they triumph at this day ;
 And, say (which I conceive to be a lye)
 That, they, could well content have been to dye,
 The next day after they restor'd had been
 To that condition, which they now are in ;
 Yet, I beleeve, it will not, in the cloze,
 Make them so happy, as they now suppose ;
 Or, give much cause unto this *Generation*,
 To be well pleas'd in their restauration.

For, to these *Nations*, or unto our *King*,
 What, can I think, these *golden Calves* will bring
 Save, at the last, what followed upon that,
 Which *Jeroboams* policy of State
 Produc'd in *Isr'el*, when he (as it were
 In spite of GOD) set *golden Calves* up there ?
 And, his *Successors* walkt on in that way,
 VVhat er'e those *Prophets*, from thenceforth, could
 VVhom GOD, in *Justice*, or in *Mercy*, sent (say
 Their threatned *desolation* to prevent ?
 VVhat, is more likely, if th' *abominations*
 Of, almost ev'ry Good-man, in these *Nations*
 Shall be indulg'd ? (and, though it ever since
 It first begun, produc'd nought but offence ?)
 For, *Observation* daily finds it plain,
 That, *fear of losses*, or the *hope of gain*,

Or,

Or, of *Promotion*, will root out apace
 The seeds and plants, of *Piety* and *Grace*.
 And, since, already, it so multiplies
Apostates, and augments *Hypocrisies*,
 What can be thought, but, that, those daies, we see
 Wherein, th' *Elect* shall hardly saved be,
 Unless GOD shorten them? for, whatsoere
 Men *say*, or *do*, they fall into a *snare*;
 And, those *Deceivers*, whereof last I spoke,
 To blinde mens eyes, have raised such a smok,
 That, few, know which way safely turn they may;
 Or, what to *think*, *beleeve*, *hope*, *do*, or *say*.

Such *Histories*, as are approv'd by those,
 Who never did the *Prelacy* oppose,
 Affirm, that when the *Churches* Augmentation
 Of *wealth* and *honour*, by the free donation
 Of *Constantine*, was first on them conferr'd,
 A *voice*, was in the Air distinctly heard,
 Which did these words, articulately say,
Into the Church is poison pour'd this day:
 And, thereupon, that, quickly did ensue,
 Which, manifests the *Saying* to be true:
 For, they, who read Historical Relations,
 Of what hath been in former Generations,
 (As also, in their times) discreetly heeding
 What, their *Experience* addeth to their *reading*,
 Will finde, that, here, and, almost ev'ry where,
 The *Prelates* cause of many mischieves were.
 Yea, that the greatest troubles on the earth,
 Sprung indirectly, or directly, forth
 From their *Ambition*, *Avarice* and *Pride*,
 When *Gold* and *Silver* they had multipli'd.

How many troubles, have been here of late
 Occasion'd by what they did innovate?

How

How many thousand *Families* undone
 In these three *Kingdoms* are, since they begun,
 Those *Whimzies*, which the prime occasion were
 Of all the *Civil Wars* and discords here ?
 And, what more will ensue, GOD only knows,
 For, wee, already see ill boding shows.
 Their *Avarice*, and matchless greediness,
 Of hoarding Treasure up, to an excess
 At such a time as this, wherein the *State*
 Is straitned ; (and when much it doth abate
 That, *Trading*, whereby, our necessities
 Publick, and Private, should have their supplies)
 Produceth ill effects ; and how by these
 Both in their *Civil Peace*, and *Consciences*,
 Men may disturbed be, there's cause of fear,
 By what in their *deportments* doth appear.
 And, I observ'd this (which Ile now record)
 That, when they first begun to be restor'd,
 With them, return'd (God grant there come no
May-poles, *Maid-marian*, & the *hobby-horse*, (worfe)
 Beside, some other heathenish *Prophanations*,
 Mauge the *Kings* late pious Proclamations.

It would fill many volumes to collect
 What *Prelacy* did heretofore effect ;
 How troublesome in other *Common-weals*,
 And *Kingdoms*, it hath to GOD's *Israels*,
 And, other people been : how oft have they
 Endeavoured their *Sovereigns* to betray,
 Unto the See of *Rome* ? how oft, to bring
 The *People* into bondage to their *King*,
 That, when their purpose they had wrought on him
 Both *King* and *people*, might be slaves to them ?
 How insolent and impudent a power,
 Was then usurped when an *Emperour*

Did

Did hold the Stirrup? when an English king
 They to so great a slavery did bring,
 (And foolery to boot) as to decline
 His *Royal Person*, at *Tom Becket's* shrine?
 Do pennance there, and be so much befoold,
 That, school-boy-like, he was with Rods there
 By *Canterbury Monks*? when, he, that trod (school'd,
 Upon his *Leige Lords neck* (blaspheming GOD)
 That piece of scripture, to himself applide
 Which could in none, but CHRIST, be verifide?
 Intolerable was his arrogance,
 But, such are oft effects of their advance;
 And, thus, have *Kings* and *Emperors* been rewarded,
 Who, their lean Gammons, had with fat inlarded.

These, are the blessed and the holy fruits,
 Of their great *wealth*, and *Lordly Attributes*;
 Yet, these are not the worst; for *Kings* and *Princes*,
 Were not alone by *Prelates* insolencies,
 Abus'd like other men, in what relates
 Unto their lives, their honours and estates;
 But, GOD, is also, thrust out of his *Throne*:
 Ev'n his *Peculiars* are usurp'd upon;
 And, such Intrusions are now made, by these
 Upon mens *Faiths*, and on their *Consciences*,
 That, they make many *Proflites* for the *Devil*,
 Expose them to an everlasting evil,
 And, causes are of mischiefs and offence,
 Which all the world can never recompence:
 For, *Bonds* they lay, where GOD doth none impose;
Unbinde, from what he never will *unlose*;
 And, whatsoever he speaks, his *words*, by these,
 Are made to mean, what ever they shall please.

But, let the *Saints* in patience persevere;
 For, though these arrogantly domineer,

And,

And in their hopes grow every day more strong,
 Their time of standing, will not now be long :
 The Kings, who with the *Cup of Fornications*
 Have been made *Drunk*, for many Generations,
 Will at the last grow *sober*, or else *mad*,
 To see what power on them, these *Juglers* had,
 And, help to bring that fatal *Judgement* on,
 Which must reward them for what they have done.
 Great *Babylon* it self, will shortly fall,
 And, they shall have their *Portion* therewithall.

To do us harm, they had not been so able,
 If in those *Principles*, men had been stable
 Which constitute CHRIST's *Church* ; nor to assist
 As they have done, the Throne of Antichrist.
 Had these been still content to seek no more
 (As *Bishops* were in ages heretofore)
 Than might supply things needful in their place,
 For *Nature* to promote the works of *Grace*,
 (Nor stretched their *Precedency* ought further,
 Than did conduce to *Decency*, and *Order*)
 It had not such ill consequents produc'd :
 And, could they but, yet, timely be reduc'd,
 To that *Bound* ; *Discords*, would ere long be ended,
 And, much, that is amiss would be amended.

(GOD *Bless* the King, and open so his eyes,
 That, he may see in what his *safetie* lies ;
 And prosper mee, as I desire hee may
 Walke and continue, in that blessed way,
 Which truly to his glory doth redound ;
 Whom he so kind, and merciful hath found.
 My prayers are, that GOD would make him strong
 Against the Charms of every glosing Tongue ;
 In Grace and Vertues, daily so improve him,
 That, GOD and Men, for ever more may love him ;
 And,

*And, that, I may finde favour in his fight,
According as I am in heart, upright :
For, whatsoever, hee shall bee to mee ;
To him, I'm true, and so will ever be.
GOD, pardon all that I have done amifs,
And, fo, I finish this Parenthesis.)*

Here, I have shown you, by plain *demonstration*,
Which (as I said) admits no confutation,
That, *Poverty* (though much despis'd) is better
Than *Riches* ; and, that, I thereto am debter
Much more, for what concerns my happinefs,
Than, by what can be got by an excefs
In *Wealth* and *Honour* : And, what's here rehearft,
Will bee approv'd, when *Synods* have reverft
Their *Votes* ; and be by *Wiseft men* upheld
VVhen *Acts of Parliament* fhall be repeal'd,
That, were confirm'd, by *Commons, Lords & King*,
VVhen, GOD, fhall to effect, his purpose bring,
And, thofe men to their *wits*, who, little heeded,
VVhat, would enfue that, wherein they proceeded.
Now I have done. If this you can beleeve,
And, GOD, his bleffing thereunto fhall give,
I have what, I defired for my paine ;
And, what's here *writ*, fhall not be writ in vain :
for, all that's in my *words*, is in my *heart*,
In every circumstance, and every part.
Perhaps, this defpicable *Barly-cake*,
May tumble, till a fatal breach it make
Into the Tents of *Midian* : but, thereon
VVhat ere elfe follows, let GOD's will be done.
Though no man living, fhould the fame regard,
A *good work*, to it felf gives full reward ;
And, there is nothing, that can make it lefs,
Than what it is, or, bar it from increafe :

For,

For, though such *Accidents*, may oft befall,
As, that, it will not so appear to all,
Nor *Poverty, Imprisonment, Disgrace,*
Life, death, good, bad condition, time nor place,
Praises, Privations, nor ought that hath name,
Makes *real Virtue*, not to be the fame.
Glory be to GOD.

*A Word on the behalf of Mr. Zachary Crofton
Prisoner in the Tower.*

Whatsoever ye would that men should do unto you, do ye the same unto them; for this is the Law and the Prophets, Matth. 7. 12.

S Ince all men erre, and one way, or another,
Occasion what mis-happens to each other,
I cannot but be sensible of that,
Which may bee mine, and ev'ry mans estate.
CROFTON's a Prisoner, and, some say, must dye;
Yet, I, from none, can learn the reason why.
If his declaring for the COVENANT,
Be all his *Crime*, a reason I shall want,
To satisfie mee, by what *Law* wee shall
Conclude that his *Offence* is Capital;
Or, how, that can imputed be for *sin*,
Which, by no *Law*, hath yet forbidden been.
GOD, blefs the *King* and *State*; and so mens reason
Preserve, that, we may once know *Truth* from *Treason*,
Left we at last be brought into a snare,
And, be uncertain, when we Traitors are:
For, though it safely might bee justifi'd
That, rather than GOD, *Men* should be obey'd;
Such, may not be their own *Friends*, who condemn
That man, who pleaded both for GOD, and *them*,
And, to the hazzard of his life persists,
In vindicating their Joynt-Interests,
To no mans disadvantage, except those,
Who, are to GOD and *Men*, apparent foes.
Mee thinks, it is great pity, that, a man
Who, to GOD, *King* and *Church*, both may, and can
Be serviceable; and, who doth profess
His *Judgement*, in meer conscientiousness

Without

Without design'd contempt, unto the *State*,
 Or, purposing a mutinous debate,
 And, never gave just cause to be suspected,
 He was to either of them disaffected,
 (But, unto both of them, good service did,
 When they of *Faithful Servants* had most need ;
 And, hath but done his duty, to oppose
 Those *Harpies*, which to all *Good men* are foes)
 Should by mistake, or, by mis-information,
 As one, who had deserved no compassion,
 A *Sufferer* with *Malefactors* be
 Because, hee fees not, what he cannot fee ;
 Or, else, because he cannot credit give
 To what, he findes no reason to beleeve ;
 For, who will care for life, where *Prelacy*
 Attains to such a height of *Tyranny*,
 That, it inflaves both *Soul* and *Body* too ?
 And, where, of what we should *beleve* and *do*,
 No certainty, can by their *LIGHT* be known,
 Nor leave obtain'd, to make use of our own,
 Though voluntarily the King ingag'd
 To let the *Conscience* be so priviledg'd ;
 And, *Mercy*, in some other things, did shew
 Whereof, the *Prelacy* will not allow.

Whether the COVENANT, by *right*, or *wrong*,
 Were *made*, or *burnt*, it doth not now belong
 To private men to question : For, when dooms
 Are past in *Parliament*, the *Case* then comes
 Before GOD's *Judgement-Seat* ; and, woe to them,
 Who, that, which hee approves of, shall condemn.
 Till, therefore, he, thence answers their *appeal*
Wise men, their private thinkings will conceal,
 And, him implore, to whom referr'd it is,
 To *right* what's wrong, and pardon what's amiss.

What, *Fame* reports by *Crofton* to be done
 I, singly and sincerely musing on,
 Do finde, by that ; whereof inform'd I am,
 That, hee more merited *reward* than *blame*,
 Unless, that, wherein other men have err'd
 (Without his fault) may be to him transferr'd.
 The *Covenant* hee took, but did not *make* it ;
 Nor forced any one to *take*, or break it ;

But,

But, in his place alone, the same maintain'd
 (To his own hazzard) as it appertain'd
 Unto the *honour, peace, and preservation*
 Both of the *Royal persons*, and the *Nation*,
 As he thought it oblig'd ; and as it stood
 In force, relating to the *Will* of GOD
 And, no jot further ; unless, wee suppose
 Hee err'd, in pressing it, to bar out those
 Who, *have been, still are, and will be* agen,
 Foes unto GOD, to *Kings*, and *Common men*,
 As soon as they themselves enabled finde,
 To do the *work*, for which they were design'd.
 For, that, which CROFTON most insisted on,
 (As purpos'd by the *Covenant* to be done)
 Is an exploding of the *Hierarchy*
 Brought in, by *Antichristian-Prelacy*,
 (To whose support, his *Oath* cannot extend
 Who, CHRIST's *Faith*, is obliged to defend.)
 And, if that, be a fault, GOD, mee forgive,
 For, therein, I resolve, to dye, and live.

The *stress* of his *Case*, as appears to mee,
 Lies there ; if, hee of ought else guilty bee,
 I, leave him to excuse himself ; for, never
 Saw I his face, nor shall perhaps for ever.
 But, hee's in durance, and I fain would do
 As, in his *Case*, I would bee done unto ;
 And, peradventure, it will needful bee
 That, some, ere long, should do as much for mee.
 There are, besides those actings, which do fall
 Within the duties of our *Common-call*,
 Some, having so peculiar Relation,
 To GOD's *Designments* in our *Generation*,
 That, they not onely do the force abate
 Of what is call'd, *The Reason of the State*,
 But, of those *Precepts* also, at sometimes,
 Whose violations are most *hainous Crimes*,
 In any other case ; as may appear,
 By many proofs, which I will now forbear.
 GOD, doth a *Generation-work* design ;
 For, ev'ry man : These, are a part of mine,
 And, I had rather dye *ten deaths* for one
 Than take *ten lives*, to let it bee undone.
Till that is done, mee, Lord vouchsafe to keep ;
And, David-like, then, let mee fall asleep.

Act. 13. 36.

1662.

A Proclamation.

[HAZLITT, NO. 82.]

A Proclamation

In the Name of the King of Kings,

To all the Inhabitants of the Isles of

Great Brittain:

And especially, to those who have Hypocritically pretended to *Justice, Mercy, Honesty* and *Religion*; (as also to them who have lived in open Profaneness and Impiety) summoning them to Repentance, by denouncing GOD's *Judgements*, and declaring his *Mercy*, offered in the *Everlasting Gospel*.

Warrantably Proclaimed, and Preached, by

GEO. WITHER.

Though not by any *Humane Ordination*.

Whereto are added, some

F R A G M E N T S

Of the same Authors, omitted in the first Imprinting of the Book, Intituled, *Scraps and Crums*: and a few which were Collected since that Impression, and during his Imprisonment.

L O N D O N, Printed in the year, 1662.

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To the Inhabitants of the Isles of Great Britain; especially to all those who have Hypocritically pretended to Justice, Mercy, Honesty and Religion; as also, to them, who live in open Prophaness and Impiety; summoning them to Repentance, by denouncing GOD'S Judgments; and thereto encouraging them, by declaring his Mercy, offered in the Everlasting Gospel.

“ ON the first day of the Week, the second day of the first Moneth, in the second Year of *revived Monarchy* in these Islands, and in the eighth Moneth of my Confinement, for discharging my Conscience; My *Consort* being then with me in the house of my Imprisonment, and intending to reade some parcel of *holy Scripture* for our instruction and refreshment; The first place presenting it self to her view, and then read, was the seventh Chapter of the Prophecy of *Jeremiah*; the Contents whereof, and part of the next, seemed to my understanding, when I had heard them, to be so pertinent to these *Nations* in this Generation,

"tion, that I was immediatly inspired with a strong
 "perswasion, that the effect of those words, here-
 "tofore dictated to *Jeremiah* by the LORD,
 "was then spoken to me, by the Spirit of the same
 "G O D ; and, he having given me fifty years Ex-
 "perience of the Transactions between Himself and
 "this People, since I came to years of discretion ;
 "and also called me to be a *Prophet* by that Or-
 "dinary Anointing, whereof every true Member
 "of *Jesus Christ* is partaker ; I thereupon thought
 "my self as truly obliged in Conscience, to pro-
 "claim it to all the *Provinces, Counties, Towns,*
 "and *Cities* of these *Islands*, as the said Prophet
 "*Jeremiah* was to publish it in the Gate of the
 "LORD's House at *Jerusalem*. Therefore, in obe-
 "dience to that *Internal Motion*, I now declare
 "and apply it in the same terms, changing and
 "adding only the *names* and *prevarications* therein
 "mentioned, into those which are proper to this
 "*Time* and *Place*. The Effect of the said Pro-
 "phesy, is this which next follows paraphrastically
 "expressed ; and in the *Name* and *Fear* of G O D ,
 "I thus proclaim it, *Mutatis mutandis*.

JEREM-

J E R E M I A H, the 7th Chapter, and
part of the 8th.

THe Word which came to the Prophet *Jeremiah* from the LORD, *came to me, by the said Prophet*, saying; Stand in the Gate of *this City, wherein the LORD hath yet his House*, there Proclaim this Word, and say; Hear the Word of the LORD, all ye Inhabitants of *Great Britain*, who *pretend* to worship the LORD. Thus saith the LORD, the LORD of Hosts, the GOD of *Israel*, and your GOD: Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, (*or, in your formal sanctity and will-worship*) saying, The Temple of the LORD, The Temple of the LORD, (*nor say in boast, here is only his true reformed Church, and with us are his Ordinances*) for know, The Temple of the LORD are these, even they that obey his Word; *in them he dwells, and among them is his approved Worship*. If you amend your ways and your doings; If you thoroughly execute Judgement between a man and his neighbour; If you oppress not the Stranger, the Fatherless, or the Widow, nor shed innocent Blood in this place, nor walk after other Gods in your heart, to your hurt, (*nor worship the True GOD according to the superstitious Inventions of men*) then will I cause you to dwell in this place, which I gave unto your fathers, for ever. But, behold, ye trust in lying words, that cannot profit: Will ye steal,

steal, murder, commit Adultery, swear falsely, sacrifice to false Gods, and walk after such as ye know not, and then come and stand before me in my House, *or think in your hearts* you were delivered *from your late troubles*, to do all these abominations? Is that House which is called by my Name, become a Den of Robbers in your eyes? Behold, I have seen it, saith the LORD. Consider now my Place which was in Shiloh, where I set my Name at the first: *Consider also the City of Jerusalem, and my Temple therein*: heed what I did to those places for the wickedness of my People *Israel*: For, in regard ye have done such works as they did, saith the LORD; and, forasmuch as I spake unto you (*as I did to them*) rising up early, yet was not heard, nor answered when I called upon you; I will now do unto *those Temples upon which ye have imposed my Name, and to that Superstitious Worship, wherein ye trust, as I have done to Shiloh and Jerusalem*: For I will cast you out of my sight, as I (*long ago*) cast out Ephraim, (*and as I lately cast out many of your brethren.*) Therefore pray not for this people, that they may *totally* be delivered (*from the temporary visitation, which their wilful sins have, as it were, constrained my Justice to bring upon them, lest my Mercy should be quite condemned*) lift not up thy prayer, nor make intercession on their behalf, for I will not hear thee *to that purpose*.

Seest thou not what they do in the Cities of *these Isles*, and in the streets of *LONDON* their chief City? (*Observest thou not what Swearings and Forswearings there are? what Dissemblings? what Apostacies?*)

Apostacies? and how few are now secure from the Spiritual and Temporal Oppressions of this Generation? (As they did in Jeremiahs dayes) the Children gathered wood, the fathers kindled the fire, the women kneaded the dough to bake cakes for the Queen of Heaven, and to pour out drink oblations to other gods, that they might provoke me to anger, saith the LORD: (So the Children, the Fathers, the Women, and the People of all sorts and degrees, contribute toward their Superstitions, according to their abilities, after the mode of these times; and pour out their drink Oblations of cursed healths, to those Idols which they have set up and honour, to the provocation of GOD's wrath.) But do they provoke me to anger saith the LORD? do they not rather provoke themselves to the confusion of their own faces? Verily they do so: therefore, thus saith the LORD, Behold, my anger and my fury shall be poured out on this place, upon Man and Beast, upon the trees of the Field, upon the Fruits of the ground, and they shall confume, as if they were burnt up with an unquenchable fire. Thus also, saith the LORD of hosts, the GOD of Israel; (make yourselves merry with your carnal delights, and Superstitious vanities :) Put your burnt-offerings to your Sacrifices, and eat Flesh; Add more of your formal Thanksgivings, to your formal Humiliations; Revive the late interrupted Traditions of men; Please yourselves in them, and Gormundize upon the Profits you raise out of them, untill you are fat; yet know, GOD delights not in them. What I spake unto your Fathers, and unto yourselves, in the dayes wherein I brought you out of Ægypt, (out of the

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bodily and ghostly servitude of that mystical Ægypt, and out of that Babylonish Captivity, whereunto you are preparing to return) I commanded nothing concerning such sacrifices as you have offered, (*nor gave I unto you any such Ordinances, as are many of those which ye imposed as mine*) But, this I commanded you, saying, obey my Voice, and I will be your *GOD*, and ye shall be my People : walk in the wayes that I have commanded, that, it may be well with you ; nevertheless, ye have not hearkned nor inclined your ear, but walking after the evil Counsels of your own hearts , went backward and not forward. Ever since that day, wherein I delivered you *from your Spiritual Thralldom, and in which I would have delivered you from your Corporeal slaveries* ; I have even from that time until this day, sent unto you my servants the Prophets (*of all sorts, and with various dispensations*) rising early, and dayly sending them, *as I did heretofore to my People Israel* ; yet, you hearkned not unto me, nor inclined your ear unto them ; but, hardned your necks, and did worse then your Fathers ; (*yea, worse then other transgressors whom I formerly destroyed, and by whose fall, ye ought to have taken warning*) Therefore thou shalt speak unto them these words : *Even thou into whose heart I have put it, to make application of what I heretofore spake by my Prophet Jeremiah, shalt Proclaim unto them these words, though they have not hearkned unto them ; yea, thou shalt call again upon them though they will not answer thy expectation ; And, thus thou shalt say unto them : This is a Nation that obeyeth not the voice of the LORD their GOD, nor*
receive

receive Instruction, *notwithstanding the Judgments whereby I have lately proved them many years together; and which, in part, yet lie upon them;* for, Truth is perished, and cut off from their mouth.

Cut off therefore, your hair; *lay aside your Ornaments*, and cast them away; *Forbear your Pride, your Luxury, your Oppressions, and the Trophies of your vanities, in this time at least of penury and Afflictions;* and take up a Lamentation in the high Places, wherein ye have exalted your own Inventions: For, the LORD hath rejected and forsaken the Generations of his wrath. The Children and Inhabitants of *these Isles*, have done evil in my sight, saith the LORD. They have set up their abominations in my house to pollute it, *and in those places whereupon they have imposed my Name, instead of what I commanded.* They have built high places, wherein are committed things as abominable as the sacrificing of sons heretofore in *Tophet* in the valley of the son of *Hinnom*. *They have set up set wayes of worshipping me, as were not commanded by me*, nor ever entred into my heart: Therefore, the dayes will come saith the LORD; that those Places shall not be called by their old names, but places of slaughter, and in them shall be Burials, until there be not roome to contain more. Then, the Carcasses of these Nations shall be meat for the Fowls of Heaven, and for the Beasts of the Earth, and no man shall fright them away. Then, also, will I cause to cease from the Cities of *Great Brittain*, and from the Streets even of her chief City, the voyce of mirth and gladness the

voyce of a cheerful Bridegroom and his Bride ;
and the sound of those Musical Instruments wherein
ye are now so delighted, with all the altar'd Relicks
of Superstition. Moreover, thus saith the *LORD*,
 a time will come wherein they shall take the
 bones of your Kings, and the bones of your
 Princes, (*as it lately befell to others*) and the bones
 of your Priests (*and Prelates*) and the bones of
 your Prophets *who seduced you*, and the bones of
 the Inhabitants of your chief City out of their
 Graves, and spread them before the Sun and
 Moon, and before the Hoast of Heaven, and
 before the face of those false gods whom you have
 loved, served, walked after, sought and worship-
 ped, and they shall never be gathered together,
 nor buried, but be as dung upon the face of the
 Earth. And, death shall be rather chosen then
 life, of all those who remain of this evil Family,
 wheresoever they remain in the places whither I
 have driven them, saith the *LORD* of Hoasts.
 Thou shalt say thus likewise unto them ; Thus
 saith the *LORD*, shall they fall and not rise ?
 Shall they cause him so to turn away from them
 that he shall not return ? If not, why then is this
 People flidden back by a perpetual backsliding ?
 holding fast their deceit, and refusing to return ?
 I hearkned and heard, but they spake not aright,
 no man repenteth himself perfectly of his wic-
 kedness, saying, what have I done ? but every one
 runneth on in his course, as the Horse rusheth in-
 to the battel. *They are more brutish than the brute*
Creatures ; for, the Stork knoweth her appointed
 time ; the Turtle, the Crane, and the Swallow
 know the time of their coming, but my People
 know

know not the Judgement of the *Lord*; yet, they say, „We are wise, and the Law of the *LORD* is with us; yea, *they boast as if they were the most glorious, and best reformed Church of Christ upon Earth.*

“The remainder of this Prophetical rebuke “and Invitation to Repentance, I leave to be “perused in the said prophesie of *Jeremiah*, and “applied by every Reader as *GOD* shall give “him understanding, that the Mystical *Balm of* “*Gilead* therein mentioned, may be timely sought “after; and that *Physitian* found, by whom our “Maladies may be cured; To which purpose, I “will proceed with what I have more to say, in “order to the making you desirous and capable “of receiving benefit by that *Universal Gospel*, “which the *Angel* flying through the midst of “Heaven, was to Preach to every *Nation, Kind-* “*red, Tongue and People* throughout the World; “and, after a more general reception thereof “(it being that which will destroy the whole “*Mystery of Iniquity*, Root and Branch) the *Angel* “next immediately following, will bring tidings, “that *Babylon is fallen.*

This foregoing Branch of the Prophet *Jeremies* Commission; being, (as it were by way of *Exemplification*) delivered out to me upon the occasion aforesaid, I was internally moved to publish it to these *Nations* in this my *Generation*, as I have now done this day; And I have performed it warrantably, with a good Conscience, because, I am infallibly assured, that, it was recorded for all *Nations and Generations* to the end of the World, as well as intended for the Inhabitants
of

of *Judah* in *Jeremiahs* dayes ; and that it ought to be applyed to all those who are found guiltie of the same, or of the like *Prevarications* ; and this I believe, in regard he who doth nothing in vain, would not have preserved, during so many Ages, this Record of his Judgements, and of the particular passages between him and his People ; and caused it to have been so dispersed throughout the Earth, had it not concerned all *his People* in all *Times* and *Places*. Therefore, it evidently appearing unto me, that *GOD* moved me to apply it to these *Nations*, I have accordingly made Application, in this manner ; conceiving it will operate the more effectually, by being expressed in the Prophets own powerful words & sense ; and much better heeded and regarded then in mine only ; or if it had been undertaken by my own *Premeditated Design*, though I have seen enough to warrant the justness and necessity of making such an Adresse upon a moral account. I have not hereby charged upon these *Nations* any transgression which was charged upon the Inhabitants of *Judea* and *Jerusalem* by the Prophet *Jeremiah*, (nor any *Prevarications* resembling their sins or to them equivalent) but, such as *GOD*, my *own Conscience*, and *most men* know (or may know) these *Nations* are guilty of ; nor do I exclude *my self* out of that number which needs Repentance, but, have performed my duty faithfully without respect or disrespect of Persons according to my understanding. And, being conscious that it is my duty so to do, I will now, by the Authority of those *Credentials*, which *GOD* hath written in my heart (and which are in part, publicly shown)

make

make use of them in such Immurgencies and Con-tingencies as occur, faithfully adding what I believe he hath further Commiffioned me to declare, fo far forth as my *Experience* and his *known Instructions*, joyntly confidered, fhall indubitably warrant. And that is, at this time to fend out among you an *Exhortation* to be wary, that you ftill harden not your hearts as in thofe former dayes of *Temptation* and *Provocation*, wherein ye provoked *GOD's* wrath: but, that you hearken unto his *Voice* whilft the *day of Grace* lafteth. But, alas! I am between hope and fear, it is almoft too late with many; For, they who are worft, have fo high a conceit of themfelves, that there is more hope of meer fooles then of them. They think themfelves to be fafe & clear-fighted, when they are indeed, miferable, poor, blind, and naked; they fuppose they are fetled upon the hill of *Sion*, whereas, they are yet but as it were upon the mount *Gilboa*, even in flippery places, where they cannot long ftand faft; For, we have almoft fo generally indulged *Oppreffions*, *Injuftice*, and *Vanities*, that they feem to be the principal fup-porters of our *Safety*, *Power*, and *Honour*; yea to be effential to our *Laws* and *legal Customs*, as alfo fo great a part of our Revenues, & the means of our *Subfiftance*, that, we can hardly live without them. Verily break off in due time from your fins, and from all the occafions of tranfgreffing; *Hear, repent* and turn speedily to the *LORD* our *GOD*, not *prefuming* nor *defpairing*.

In the first place, I do humbly (though I might do it Magifterially) befeech you my *dear brethren* (who feeming to be Profefors of the *Gofpel*, have diffem-

diffembled or Apostatized, or any way given occasion of *Scandal*) be exemplary to others in a *signal Repentance*: For, nor your *formal*, nor your *former Righteousness*, will avail, if you have Apostatized from it. Though not in respect to my words, yet for the Honour of *GOD*, whose servants you are thought to be, and for your own safety sake, repent and turn to the *LORD* unfeignedly, all ye, who have hitherto taken the *Name of Christ* in vain, and prophaned it, by not living the *Life of Christ* according to those Doctrines of his, which ye have professed; nor *acting*, nor *suffering* constantly according to that *honesty*, and *Piety*, whereof ye made fair outward shewes: For, many of you have made fordid *Gain* by a pretended *Godliness*; and like the Religious Whore, of whom *Solomon* speaketh, have made your *seeming holiness*, and formal *Devotions* and *Conformities*, to be Preambles and Brokers to your *Avarice* and *uncleannefs*. There have been very great failings of late in that kind among the best of us; so much *self-seeking*, *dissembling* and *Apostatizing*, that, there was little truth in our *words*, or *deeds*; and very great and severe are those *chastisements* which *GOD* hath already laid upon us for our transgressions, and greater are yet to come, if we more heartily repent not. All *GOD's Judgements* afore-mentioned, and threatened against *Judah*, by the Prophet *Jeremiah*, might have been prevented by timely *Penitence*; and so may those wherewith we are threatened, and these also be quite removed, which yet continue. But, neither our *Righteousness* in time past, from which we have Apostatized, shall profit us; nor shall

shall our *sins* which we have heretofore committed damnifie us, if we reform our wayes: For, *GOD* hath not onely said it, but sworn it also by his own Life, *Ezek. 33. 11, 12. &c. As I live saith the LORD, I have no pleasure in the death of the wicked, but rather, that he may turn from his wickedness and live; The Righteousness of the Righteous shall not deliver him in the day of his Transgression, nor shall the wicked fall by his wickedness in the day that he turneth from it: neither the Righteousness of the Righteous shall be remembered when he committeth Sin, without Repentance; nor the wickedness of the wicked be mentioned, when he forsaketh his Sin; but he shall surely live, though I formerly said unto him, thou shalt surely die. GOD,* who will not be mocked, hath begun to execute *Judgements* at his own *House*, and we prolong and increafe them, by continuing and encreasing our *Trangressions*; yea, and not onely by our little awe of his *Judgements*, but by not rightly considering his *Love*, and by defect of that *mutual and hearty love* to each other which most essentially denominats us to be *Christs* Disciples; for, we have thereby multiplyed our forrows and Troubles, more then all our *Adversaries* could else have done; And, though we had no other *Oppressors* or *Persecutors*, that alone is sufficient (if it continue) to make us utterly destroy our selves. Consider this, my dear brethren, with what it hath already brought upon us, that ye may speedily repent: *GOD* vouchsafe his Grace to assist you therein, and to me *Perseverance* also, in unfeigned *Repentance* and *Amendment*.

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Repent likewise, all ye, who say in your hearts, *There is no GOD*, and sport away your Salvation, by such horrible Imprecations, as *GOD damn me*; For, though you not onely think, but speak and act also, as if indeed there was no *GOD*, you will one day find there is one, and that he hath several wayes manifested himself unto you, both openly and in secret (by his *Judgements* and *Mercies* upon your selves, and others for your example) though you will not yet acknowledge it, but run on impudently, into all manner of impietie and prophaneſs, promiſing unto your selves Peace, when deſtruction hangs over your heads. For, as the Prophet ſaith, *Jerem. 49. 12. and 25. 29. Behold, ſaith the LORD, they whose Judgment was not to drink of the Cup, have already drunk thereof; and shall you go unpunished? you shall not go unpunished, but shall surely drink it. I have begun to bring evil upon those who are called by my Name, and shall you utterly escape punishment? you shall not escape; for I will bring a sword upon all the Inhabitants of the Earth, saith the LORD.*

But, I will conclude with an *Evangelical Consolation*; and that which I shall declare unto you is an Epitome of the *Everlasting Gospel*, which ascertaineth that *Jesus Christ* is the *Eternal Mercy* of *GOD*, and the *Redeemer of all mankind* according to the *Covenant of Grace*, the same to day, yesterday, and for ever. This, I am authorized to Preach unto you by an unquestionable *Ordination* and *Commission*; For, I declare it according to that *Original Commission*, which was given to all who were or should be the *Ministerial Disciples of Jesus Christ*, thereto qualified by the *Gifts* given

given to men from above, though not Ordained by men : For, I declare it not by that *Light* alone which the *Son of G O D* potentially set up in me when he assumed the *Humane Nature*, (and wherewith he enlightens in some degree every one who comes into the World, for the Salvation of his own Soul) but, by having his *Gospel* declared and witnessed also unto me by that *Light* in the *Lanthorn of his Word*, which ought to be a guide to every mans feet, and the direction of all men in their wayes, lest the other *Light*, being but like that, which the *Moon* receiveth by reflection from the *Sun*, may be darkned by the interpositions of the *Flesh* and the *World*, or by the delusions of the *Devil*. *G O D's Threatnings*, Mercies, and *Promises*, are all, or for the most part, *conditional* ; and *may be*, or *may not be*, according as we demean our selves, when he calleth & offereth his *preventing and assisting Grace* ; wherein he is never wanting to perform his part of the *Covenant* made with *mankinde in Christ Jesus*. He is *long-suffering, slow to Anger, would all men should be saved, and desireth not the death of any sinner*. There is no end of his *Mercy*, unless to them onely, who wilfully forsake him first (after he so sufficiently rewards the *Will*) when he saith, *Give me thy heart*, which he may give up unto him, by vertue of the Talent which he hath received ; And, even to them who then resist his *gracious offer*, he is not *extreamly severe*, until they do (as it were) compell his *Justice* to limit his *Compassion*, by justly hardening them into a *final Impenitency*, that his *Mercy* may not be made contemptible, to the disadvantage of others, by their yeilding to the

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Flesh, which by his ayd they might have subdued ; and by their ungratefully adhering to, and believing his, and their greatest Enemy . rather then trusting to his Word, who placed them in a *happy Condition* ; and, when they forfeited it by their own default , had so much compassion on them (even whilst they were his Enemies) as to give his onely begotten and dearly beloved Son, to be disgracefully Crucified to death for their Redemption. This *Love* being well considered, is so strong a Motive to *Repentance*, that, they with whom it prevales not , will be little moved with Preaching Everlasting Damnation in Hell Fire.

If ye be not sensible of this unspeakable *Mercy*, nor of *Spiritual Judgments*, let the sense ye yet have of those that be *Temporary*, and *Corporeal*, make entrance for the former into your serious and timely consideration. Beside many other *Plagues* that now lie upon you, *GOD* hath lately threatned to deprive us of the Fruits of the Earth for our Trangressions ; we fear a *Famine* ; and it having already begun to pinch us, we pretended a *General Humiliation* here in *England*, that our fear might be removed : But, what follows ? we continue still in our unrighteousness and unmercifulness, prosecuting our former courses, rather with more then lesse violence. The Oppressed are not eased, but more oppressed. Prisoners are not set free, to whom the Lawes allow Freedom ; but, Jayls are daily replenished with new guests, barbarously treated, Even harmless men and women suffer meerly for their *Consciences* in relation to *GOD*, or upon misinformations and
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misprisons only, unheard, and uncondemned by a *legal conviction*. Which proceedings are contrary to the Laws of *G O D*, of *Nature*, and likewise of these *Nations*, if they have any in force. For, if the Complainants sad cries, which I hear (and hear of) be as creditable, as they are lamentable, many honest Families are (and will be) exposed to beggary, and even rich men will probably be made beggars also. They are shut up from their dearest *Relations*; and they themselves being despoiled of all their livelihoods, and of means to supply necessities by their labours, are destitute of all accommodations. They are lodged worse than dogs, thronged up together in sickness and in health, nothing left or provided for them to feed on (except they will eat their own flesh) but what GOD providentially conveys unto them, by the charity of his Servants; of which charity they are sometimes defrauded by their hard-hearted Keepers, and that which comes to hand, is handed-in also with much difficulty. These cruelties are aggravated with many other oppressive commitments, which make them almost inexpressible and unsufferable; yea the more unsufferable, in regard, that during the Sessions of *Parliaments* and *Courts of Justice*, which were wont to be their ordinary Refuge, the Oppressed can have no Relief; and these Grievances are kept also from the King's ear, who is their last hope next under GOD.

Let us take heed how we fall into the hands of the living GOD, when his Wrath is kindled, lest he utterly & suddenly consume us, as he did *Sodom* and *Gomorrah*, for shewing so little mercy to others, who have lately received such extraordinary mercies from him. Learn by *Examples*, though ye have neglected
Precepts,

Precepts, seeing what hath been heretofore, may be so again hereafter, and in regard *Cases* that have a resemblance, will bring down the like *Judgments*. When *Jeremiah* the Prophet was a Prisoner for discharging his Conscience (as I, and many others are at this day) the *Famine* so encreased, that there was no *Bread* then left in the street of the Bakers at *Jerusalem*. It will therefore concern us that we be wary we continue not in the like sins, lest ere long, there be little *Meal* in our Markets, and a greater scarcity of *Bread* in the shops of our *Bakers* at *London*: For, as there are among us very great failings, so there are very great appearances of G O D's high displeasure; who hath more dreadful plagues ready to execute his Commands, than *Famine*, *Pestilence* and raging *War*, joyned all together; and he will here inflict that whereof we are most sensible, and those hereafter, if we repent not. Consider this all ye who forget G O D, and return: for, he is at all times ready to meet every one in mercy (without excepting any) who returns unto him by hearty repentance: yea, he takes all opportunities whereby he may shew *Compassion*, with preservation of his *Justice*; and is so inclinable to *Mercy*, that he oft withholds his *Judgments* from wicked persons and places, for the sakes of a few *Righteous men* among them, though they persecute and seek to destroy them for whose sakes they are preserved; and vouchsafes *temporal Blessings* (as he did to *Ahab*) for *outside Humiliations*. He is not, as his Enemies do scandalously report of him, a *hard Master, who looks to reap where he sowed not, and to gather where he strewed not*; but so just, that he will require no more at any mans hands, but according to what

what he hath given ; nor punish any one for the sin of another. There is no better means for us who are *Subjects*, to live safely in *Holinefs and Righteousness without fear*, than to adhere constantly to GOD's Commands without dread of men, and to obey our *Superiours* in obedience to the LORD : Nor any furer way for Kings to possess the Thrones of their Kingdoms upon Earth, in *honour and safety*, without *jealousies*, than to provide, as much as in them lieth, that GOD may possess his Throne in the *Hearts and Consciences of Men* without *Rivals* ; and to endeavour to be *just*, as he is *just* ; and to be *merciful*, as he is *merciful*, according to their measure : For, whatsoever the Parasitical Flatterers of Kings would make them believe, they may be more secure from dangers at home & abroad, by those poor consciencious men who are despised, than with twenty times so many *Ruffians* and *God-damn-me's* ; though assisted also by the formal devotions, and fained sanctity of *superstitious worshippers*, who seem glorious and powerful in outward appearances. I have observed, by what Histories testifie, that those great *Kings and Conquerors* of the world, to whom GOD heretofore translated the Kingdoms of men, from their former possessors (when he changed *Governors* and *Governments*) enjoyed them in *peace and honour*, so long, and so far forth, as they tolerated the Servants of GOD to worship Him according to their *Consciences*, though they themselves were *Heathens* and *false worshippers*.

The Mercy of GOD leadeth to Repentance, and extendeth *to and over* all his Works. This I am warranted to proclaim by vertue of his *grand Charter*, and by his *Commissions*, heretofore issued-out
for

for the comfort and encouragement of every *true penitent Believer* in the days of his *fiercest Indignation*. These are the *glad Tydings* of the *Universal Gospel*, which caused the *Angels* to rejoyce and sing at the birth of *Jesus Christ*, this song ; *Glory be to GOD on High, On Earth peace, good will towards men*. Let us joyn with that *celestial Quire* in magnifying of this *great Mercy* which so much concerns us ; for it is our *noblest Interest*, and that which most advanceth *GOD's Glory* : Let our Burthen to that Song be, *Amen, Hallelujah*, Praise the LORD : Let us be zealous in defending this *Universal Charter*, and not be seduced by those who seek to abridge it to such a narrowness, and to such an uncertainty, that if they should be believed, we had more cause to howl and lament than to sing : This *Gospel* is the sum and scope of that *Testimony*, which was, and is given by those *two Witnesses*, the two *Olive Branches*, and *two Candlesticks*, which stand before the God of the Earth, bearing witness against the *Beast* rising out of the bottomless-Pit, who was to war upon them, and slay them, and leave their Bodies (as a dead Letter) unburied three dayes and an half in the Streets of the *great City*, until the Spirit of Life from GOD should enter into them, and make them ascend up into Heaven, in the sight, and to the amazement and vexation of their Enemies.

Therefore they, whosoever they be (though pretending to be of GOD's *Counsel*, and to be acquainted with his *Eternal Decrees*) shall preach contrary hereto, and think they honour GOD by bounding his *universal* and *infinite Mercy*, deal with Mankind, concerning His Charter of *General Redemption*, as many among us now do concerning the
Kings

Kings late *Act of Indempnity* and *general Pardon*, pretending thereby to do him *honour*, whereas it tends both to his *dishonour* and *disservice*. It is this mis-understanding, and limiting the *infinet Love* of GOD, which hath been the chief occasion of the *narrowness of mens love* to each other; and of much of that discord and bloodshed which hath been in the world: For, such as men make their Gods to be, such will they themselves be; in regard, as *David* saith, *They who make them are like unto them*. This I adde, not impertinently, nor by the suggestion of a *contentious spirit*, in opposition to the judgment of others; or with an uncharitable censure of those who do yet think otherwise; But I have thus in my *mode* preached it, in zeal to *GOD's Truth* and *Glory*; who fees my heart, and will punish me for it, if it proceed from any other cause. He is perfectly *merciful*; so *merciful* in his *Justice*, and so *just* in his *Mercy*, that neither of them infringes the other; and hath left us upon record two unquestionable *exemplary Evidences*, which manifest that his *Mercy* is sincerely intended to every true penitent, to be his Consolation when *Judgements* are epidemical and universal: For, though he spared not the *old world*, but brought a general flood upon all the ungodly, yet, he even then spared *Noah* and his family; and when he made the Cities of *Sodom* and *Gomorrah* an example to wilfull transgressors, he then also spared *Lot* who lived among them, and whose righteous soul they had vexed with their filth and wicked conversation. Thus will he likewise deal with all those, in all times, who have an upright and contrite heart (though they have been grievous offenders) so far forth as it shall be

D for

for his Glory, and their eternal happinefs.

Hear, and heed this Proclamation; for it is of G O D, who is pleased in thefe dayes to preach Mercy by his moft contemned Servants; and caufe them otherwhile to act in fuch Modes, and by fuch Difpenfations, as to the world feem ridiculous; and as probably he did (in moft mens eyes) when his beloved Son rode meekly through Jerufalem, on the foal of an Afs, at the time wherein he firft came to take a vifible poffeffion of his Kingdom upon Earth: which humble deportment his now pretended General Vicar, and the proud Kings of the Earth, would have fcorned upon the dayes of their Inauguration. Which the Prelats, though raifed out of the loweft of the people (as Jeroboams priests were) and though pretending to be the fucceffors of Chriffs humble Apoftles, would have difdained to be carried in that meek manner to their Instalments. But many other things appearing contemptible to flefh and blood, will be permitted ere long to make preparation for the coming of King J E S U S, whom they scoff at, who fit in the Chair of the Scornfull. It hath pleased G O D in this unufual manner, to make me (though unworthy) to be his Herald in publifhing this Proclamation; who having been many years your Despifed REMEMBRANCER, liveth yet, to ferve G O D and his Generation; known to the World by this Name,

*Given forth at Newgate, one GEO. WITHER.
of the moft eminent Gates of
your chief City, in the 8. month
of my Imprifonment there.*

Here

Here is added, *A Second Course* of those *Fragments* of that *Beggars Feast*, which was dayly made him by a *good Conscience*, whilst he was a Prisoner in *Newgate*, and which were omitted at the Imprinting of the Book, called, *Scraps and Crums*: With some few Collected since the said *Impression*.

I.

To those Friends, unto whom this Author hath been scandalously mis-represented in private, by some false Brethren and others.

THOUGH hereof I have just occasion had,
I do not meerly for mine own sake add
This *Crum*; but likewise here, for your avail
Insert it, lest my *Sland'ers* may prevail,
(By bringing me into your disrespect)
To make my *Cautions* take the less effect.
Give therefore heed to what I now express,
And let GOD move belief as he shall please.

As *David* said, The wrongs of *open foes*
I could have born, but near my heart it goes,
When I am grossly injured by them,
Who did my *loving Friends* and *Brethren* seem,
And cannot chuse (although I do sustain
Ev'n that with patience) but thereof complain,
In hope, it may occasion give to some
Who fail'd in that kind, henceforth to become
So sensible of what was heretofore
Mis-done, that they will so offend no more:

D 2

For,

For, unto them, this is the worst *design*
Which I intend by this Complaint of mine.

Two sorts of men there are, with both of which
I've had to do ; and (though not very much)
More than enough it seems. One sort of these,
Those *Persons* are, by whose malicioufness,
Most, who are conscientious men reputed,
Are for that cause traduc'd and persecuted ;
And (when they thereunto shall be inclin'd)
A staff to beat a dog, who may not find ?
'Tis care to scape the venom of their tongue,
So impudent they are in doing wrong,
And brutish in their Censures : yet but few,
Except some like themselves, believe that true
Which they report ; and they themselves do know,
That they asperse me with what is not so.
Of such men therefore, here complain I not ;
Because, by these, I have not often got
A disadvantage, which would equal'd be
With what might happen by their *praising me*.

The poysonings of the other, more infect,
Because, receiv'd they are without suspect,
And, vented with a counterfeited shew
Of better ends than those which they pursue.
Some of these being partners with those *sinners*,
Who were of our late Troubles first beginners,
Did, with a mask of *Piety* and *Zeal*
To *G O D*, the *King*, and to the *Commonweal*,
Drive on their own *designs* ; And (having made
Of *seeming Godliness*, a gainful Trade)
Their *opportunities* now being gone,
Of preying upon those they prey'd upon,
Would make a prey of them, whom they pretended
In times preceding, much to have befriended.

So

So feeds the *Pickrel*, when he cannot find¹
 A Roach or Dace, on fish of his own kind.
 And, some of these, because I will not be
 Inflav'd to that, from which I should be free,
 Have (thereto mov'd by *Avarice* and *Pride*)
 Without just cause, me lately vilifi'd
 To some of my *best Friends* ; ev'n unto them
 Whose *Charity* supports me at this time :
 And, should it be believed, might much more
 Undo me, than all they who heretofore
 Have been my *open Foes*. Moreover, some,
 That I might wholly succourless become,
 Are pleas'd to say, I am not so bereft
 Of my Estate, but that enough is left
 For my support. Wherein, if they speak right,
 They render me so gross an Hypocrite,
 That I deserve no Friend ; And if I am
 By them beli'd, then much are they to blame,
 VVho have, as far as in them lies, to starving
 Exposed *me* and *mine*, without deserving.

But, this I fear not : for, if that supply
 Shall fail, which I have had by Charity,
 He, who by other hands, hath Mercy shown,
 VVill from henceforth relieve me by his own :
 And, these are thus confuted, without feigning,
 If they know ought of *mine*, that's yet remaining
 VVithin my power ; Or, but so much as may
 (If ever it be mine) my Debts repay,
 Save what's yet wholly lost, I give it all
 To him, who thereof make discov'ry shall ;
 And hereby, both confirm this Gift for ever ;
 And urge him that *Discov'ry* to endeavour
 VVho raised that Report ; so he thereby
 Shall have some profit, if it be no lye.

I do

I do perceive, to have me quite destroy'd
 The *Devil* many Agents hath imploy'd
 In sev'ral modes ; which that prevent I may,
 Nought more or better have I now to *say*,
 Or *do*, which will avail me, but to fly
 To my *Protector*, to your Charity
 VVho *know me*, and unto that Evidence
 VVhich I have given of my Innocence
 To you who *know me not* ; in hope you'll do
 As in like case you would be done unto :
 And that when their *malevolence* hath wrought
 Till it shall purge its own corruption out,
 It will abate, and some effects produce,
 VVhich both to *them* and *me* may be of use.
 If me you judge, as you would judged be,
 No more needs to be said thereof by me ;
 Especially to him who truly knows,
 VVho giveth deeper wounds, than *open foes*.

This *Case of mine* concerneth now and then,
 Not me alone, but other honest men.
 Such like *false brethren*, in all Ages were
 Among the *Saints*, and such-like still there are.
 Therefore these *Lines* at this time were bestown,
 As justly for their sakes, as for mine own,
 Since, of what here I for my self do plead,
 Some other, thus abus'd, may stand in need.

I I.

*A causal Meditation on Faith, Hope, Fear
 and Love.*

TO keep me watchful, whilst my Foes
 My person here shall fast inclose,
 By *Meditations* I assay
 To keep the dread of them away ;

And

And whilst my *Contemplation* flew
 At various *Objects*, in her view,
 (Among such *Musings* as were brought
 Into my mind) this came to thought.

Faith, Hope, and Fear, and Love are that,
 VVhich renders ev'ry mans Estate
 To be exceeding *good* or *bad*,
 Extreemly pleasurable or sad,
 According as that *Object* proves,
 VVhich he *believes, fears, hopes, or loves.*

Make G O D the *bottom* and the *top*
 Of thy *Fear, Love, Belief* and *Hope*,
 And thou art then safe, whatsoere
 Thou dost *believe, hope, love, or fear* :
 But, if the *World* their *Object* be,
 Or, any other thing but *He*,
 Thou art destroy'd : For, by these four,
 Misplac'd, thou givest them a pow'r
 To ruine thee, who else had none
 VVhereby a *mischief* might be done.

If on the *World* thy *hopes* depend,
Despair will be their latter end ;
 VVhen her *fair-speakings* are *believ'd*,
 Thou wilt be certainly deceiv'd ;
 If her thou *love*, she will for that
 Requite thee with despiteful *hate* ;
 And, if thou *fear* her, she'l endeavour
 To make thee slave to *fears* for ever.
 This by *experience* I found true,
 And thereof thus forewarn I you.

Affect no *Pleasure* ; for 'tis vain,
 And terminates at last in *pain*.
Fear not, when thou shalt be oppress'd
 In doing well ; for, such are blest.

Trust

Trust not in *Wealth* ; for, it hath wings,
 And flies away like other things :
 Nor *Honour* ; for, it often spends
 Its stock, and in *dishonour* ends.
 Rely not upon *Prodigies* ;
 For, they are partly *Truths* and *Lyes* ;
 And, *Signs* and *Wonders* can afford
 No such assurance as *GOD's Word*.
 Place not your trust in *Kings* ; for, when
 They speak like *Gods*, they act like *men*.
 No, nor your *best Works* trust you in,
 For all mans *Righteousness* is *sin*.

Your *Faith, Fear, Hope, and Love* on none
 Ground therefore, but on *G O D* alone ;
 And, when thus, you have learn'd to do,
 Perswade all other men thereto ;
 Not terminating *Meditations*,
 In meer *unactive speculations* ;
 For, they but like those *flashes* are,
 Which we mis-call a *shooting-Star*.

Here, whilst my *Flesh* is in restraint,
 Left else my *Soul* grow dull and faint,
 Her, with such thoughts I entertain,
 And find them not to be in vain ;
 Though more I needed, I confess,
 These *Musings*, when I *suffered less*.
 I might be safely *rich* agen,
 Could I be still employed then
 As I am now. But, who is able,
To thread a Needle with a Cable ?
 They, who in *Winter* keep at home,
 In *Summer-time* abroad will come ;
 And, though a *Prison* seems a curse,
 Our *Liberty* oft makes us worse.

Ve

We pray, when *Winds* and *Seas* do roar ;
 When calm, do as we did before.
 Ev'n G O D's choice *Worthies*, when releaft
 From *Suffrings*, foully have tranfgreft ;
 If in this, or fome other kind,
 They were not often *disciplin'd*.

He, that with troubles hem'd about,
 The Battels of the *L O R D* had fought
 Unfoil'd ; affoon as he had eafe,
 (Neglecting fuch like means as thefe)
 Did grofly fall ; and fo fhall we,
 When idle and fecure we be.
 Had he been mufing on G O D's Law
 When in her Bath, he naked faw
Uriah's Wife ; or, at that time
 Compoſing of a *Pſalm* or *Hymn*,
 It had fecur'd him from that fin,
 Which let a *luſtful Devil* in.

L O R D ! that I be not fo surpriz'd,
 (Though thefe my *Mufings* are deſpiſ'd)
 Preſerve me, (whether weal or wo
 Befalls me) ſtill imploied fo ;
 Or, in what elſe thou pleaſe, that's tending
 To keep me alwayes from offending :

And to thy *Glory*, and to my *Salvation*,
 Vouchſafe to ſanctifie this *Meditation*.

I I I.

*To thoſe who enquire, why this Author is now
 imprifoned in Newgate ?*

I Nto this *Fayl*, you ask me, why I'm thrown ?
 But to my ſelf that is not fully known ;
 Unleſs it may be charged as a *Crime*,
 For putting *Truth* and *Reason* into *Rime* ;

E

Or,

Or, giving unto some, for doing wrong,
 Such Epithites as unto them belong ;
 Which is by very few thought *criminal*,
 And, by most men, to be no fault at all.

Yet, since you are my Friends, I bold will make
 To give you *Counsel*, which I could not take :
 Touch not a *gald Fades back*, although it be
 To cure him, if you will be rul'd by me ;
 And if your *Conscience* force you not thereto,
 No notice take, when other men misdo.
 For, they, who most ungodly courses run,
 (And boast of what they wickedly have done)
 So rage at him, who dares to reprehend
 Their Actions, howsoever they offend,
 That oft-times by their pow'r they bring on him,
 Those *Penalties* which were deserv'd by them.

A *Whore profess*, though she would have men
 She is a *Whore*, will not be called so. (know
 (Yea, though she could not live, were it not known
 She lived by abusing of her own)
 But, be so wroth with him, who so shall say,
 That she will scratch his eyes out, if she may :
 At least, if she can do no more, will rayl ;
 Or, had she pow'r, commit him to the Jayl,
 And for a *Sland'rer* prosecute him there,
 As justly, as they do, who keep me here.

I V.

*A Hymn of Thanksgiving, for deliverance from a
 dangerous and sharp Sicknefs, during his
 Imprisonment.*

L O R D ! they who thy Affection measure
 By what thou givest into their possessions,
 Of *Riches, Honours*, or of *Pleasure*,
 Or, of such other *Temporary Blessings*,

And

And mark how here thou deal'ft with me,
 May think I am defpif'd of thee ;
 For, when I feem'd oppreff before
 With loffe of *Liberty* and *Wealth*,
 So that I could well bear no more,
 Thou thereto addedft lofs of *health*,
 Imbitter'd and made fharp, with as much pain
 As *Flesh and Blood* were able to fuftain.

2.

Yet neither was thy *Love* impaired,
 Whilft in that manner I afflicted was,
 Nor *doubted* I, nor ought *deftaired*
 Of thy continuing and affifting *Grace* ;
 But, as the violence and length
 Of *pain* deprived me of ftrength,
 My *Spirit* thereby ftonger grew ;
 Yea, fo thou didft my *Faith* encrease ;
 (So *Fortitude* and hope renew)
 That *Suffrings* were not pleafurelefs ;
 Becaufe I knew I underwent thy *Rod*,
 Who art as well my *Father*, as my *G O D* :

3.

I know thee not alone by *hearing*,
 But, alfo by thy *being in my heart*,
 And, by thy thereunto *declaring*,
 How juft, wife, good, and merciful thou art :
 Thou tak'ft no *pleafure* in our *pain*,
 Nor doft, nor ever didft conftrein
 The foul of any to a path,
 Which leads him from a *happy courfe*,
 To *Sin, Shame, Sorrow*, or to *Death*,
 Or, renders his condition worfe.
 For, that thou more delighted art to *save*,
 Than to *deftroy*, I good affurance have.

4.

For ever, let thy *Name* be blest ;
 For, when my *patience* did begin to fail,
 And *pain*, a *cold-sweat* forth had prest,
 As if in me, *fire* had been mixt with *hail* ;
 Thou in my *first Fit*, eas'dst me
 By *means*, lest *means* despis'd might be :
 And when I was shut up alone,
 Of all external helps depriv'd,
 (Where means of *Cure* or *Ease* was none)
 Then, by thy *Self* I was reliev'd ;
 That I might alwayes confident be made
 Of thy help, when no other can be had.

5.

When so extreamly I was pained,
 That I could hardly for one minutes space,
 Endure the torment I sustained,
 In any *posture*, or in any *place*,
 Thou hug'dst me fast asleep ; and then
 Gav'st Ease, I know not *how*, nor *when* ;
 Which so amazed me, when I awak't,
 That, I at first, could hardly tell
 Whether, I for a *Dream* might tak't,
 Or, whether I were *sick* or *well* ;
 For, in the fire I thought assoon I might
 Have slept (erewhile) as in my bed that night.

6.

Therefore, to thee, for this *Compassion*
 I do now consecrate a *Hymn of Praise* :
 Be pleas'd, O GOD of my Salvation,
 To be thus my *Physician* all my dayes.
 Let this preserve me from the fear
 Of what I may yet suffer here :
 And when this *Mercy* shall be known,
 Thereby assur'd let others be That

That such *Compassion* shall be shown
 To *them*, as was vouchsaf'd to *me*,
 If in thy *Truth* and *Fear* they shall abide,
 And, without wavering, in thee confide.

V.

To *them who say, or suppose, that a vain desire of*
Fame, was this Authors principal motive, to the
Composure of what he hath written and published.

I Hear, some think (and, for their sakes am sorry
 They think so) that *Ambition of vain glory*
 Is that, which principally moves my *Pen*
 To dare more than the *Quills of wiser men* ;
 And, that an itch for *popular Applause*
 Was of my *bold Reproofs* the chiefeft cause.
 If this be true, I am as mad as they
 Who think so, and take the nearest way
 To my destruction, for a *windy puff*,
 Which in a moment will be quite blown off,
 And leave me comfortless, in that condition
 Which threatens inavoidable perdition.
 But, these will find their error, when they know
 By tryal, from what Root my Actings flow ;
 And that I had in what I have exprest,
 A *nobler Aim*, than meer *self-Interest*,
 Or any outward ends, although in them,
 My own well-being I shall not concern.

I am not ignorant that whatsoever
 I *actively* or *passively* endeavour,
 To honour G O D, or for my *Countries* good,
 May, to my dammage, be misfunderstood ;
 Nor that most men, mis-censure what I've writ
 To be *Composures* without *fear* or *wit* ;

And

And that, if I should be thereby undone,
 (Which likely seems) I may be thought upon
 With very small regard, alive or dead ;
 Or any way at all be mentioned,
 Except by some few, who perhaps will say,
 I fool'd my *Liberty* and *Life* away.

But should I minded be, when I shall have
 My portion among other in the *Grave*,
 What greater share shall I have in that *Fame*,
 Which after Death might memorize my *Name*,
 Than they, who in Oblivion lie forgot,
 Where *Pen* nor *Tongue* their *Actions* mention not ?
 In my time, sixteen persons I have known
 Who did my *Christian* and my *Surname* own,
 And *one** of them oft guilty prov'd to be
 Of Crimes, imputed falsely unto me,

* *Captain George Wither, a man valiant and witty, and one of the sixteen here mentioned, was hewed to death at Kingfton upon Hull by his own Soldiers in their fury, because he had killed one of their fellows in the like fury.*

By those who knew us not ; and he, whilst here
 He lived, had in my *repute* a share :
 But, after few years, none will know, among
 All these, to which of us, those things belong
 Which we have acted. Nay, though ten times more
 I had deserv'd (than any heretofore,
 Made memorable by a *glorious Fame*)
 A *feigned person*, who no *real Name*
 Or *Being* ever had, save what, perchance,
 Was thereunto ascrib'd in some *Romance*,
 May seem to be more honour'd by that *fiction*,
 Than any who attain'd the high't perfection

In

In *Piety* or *Morals* : For, I've seen
 Some *Readers*, with such *Legends* to have been
 So far transported, that it them could move
 More sighs and tears, compassion, honour, love,
 Esteem and admiration, to confer
 On those *Idea's*, than bestowed are
 On *real Suff'ers*, who, did undertake
 To *do* and *suffer* freely for their sake.
 And what a trivial prize or purchase then
 Is an esteem, or vain applause of men ?

My Actings have expos'd me, during life,
 To hazards, losses, much reproach and Grief ;
 And, what shall I the better be, or worse,
 When I am dead, whether men bless or curse,
 Speak well or ill, that I should quite destroy,
 For such toys, what in life I might enjoy ?
 By being *silent*, I preserv'd from blame
 Might be, and more esteem'd than now I am.
 If I could for advantage swear and lie,
 And flatter Fools and Knaves in Elegy :
 Sure, he who shall observe, as I have done,
 What scorns, and what despights I've undergone ;
 What I have *felt*, and what I do *fore-see*
 Will probably on Earth my *Wages* be,
 Yet thinks I run these hazards for *vain Fame*,
 Must likewise, either think, that *mad* I am,
 Or, that I've only learned in the School
 Of *long Experience*, to be *more than Fool*.

But, though most are deceiv'd in their *Design*,
 And in their *thoughts*, I am not so in mine.
 I know my *Work* ; I likewise know that *End*
 Whereto it doth, or at least, ought to tend :
 And, therefore hope, that till my life's conclusion,
 I shall be kept from such a gross delusion.

He

He, that for *G O D's Cause*, or for his *Elects*,
 Pretends to *do*, or *suffer*; yet, expects
 More honour, or ought else, than his just share
 With them, who of the same *Communion* are ;
 Expects more than his due ; Exceeds the bound
 Of that *self-love* which in *true Saints* is found,
 And, what he *acts*, or *suffers*, no Reward.
 Can merit ; for, he forfeits his Reward.
 All, that he shall endeavour, on that score,
 When *Rich* he thinks to be, will make him *Poor* ;
 And, by what he expected to be *fam'd*,
 He shall become contemptible and sham'd.

G O D's Mind, I therefore study to fulfill,
 Seeking no *Pay*, but *what*, and *when he will* :
 And, knowing that's my *Aim*, much care I not
 What, in this world, he gives to be my Lot.
 I no more value *Praises*, than *Reproach* ;
 And, whether in a *Carr*, or in a *Coach*,
 I ride to my last home, I little care,
 So with a *quiet Conscience* I come there.
 If well in life I use them, 'tis no matter,
 How far asunder men my Limbs do scatter,
 Or in what Publick place they set my Head,
 To terrifie some fools, when I am dead :
 For, ev'ry part of me will meet together,
 When G O D shall pleas'd be to call me thither,
 Where *CHRIST* now sits inthron'd ; and whither
 Ascended to prepare a place for me. (he
 I prize nor *Life*, nor *Death*, but, as thereby,
 I, more or less, G O D's Name may glorifie.
 And, whilst my own heart knows this to be so,
 I care not, whether 'tis believ'd or no
 By any man, unless, that, to infuse
 The like mind into him, it may conduce.

If,

If, I have acted for a worthless *prize*,
 Learn by my foolishness to be more *wise*.
 If I have aim'd to *suffer*, or to *do*
 For such *ends* as I should, do ye so too.
 Because then, what you heretofore of me
 Misdeem'd, will thenceforth your advantage be ;
 And, no more harm to me, than that man found,
 Who had an *Ulcer* cured by a *Wound*.

V I.

*A Meditation, occasioned by considering the manifold
 Temptations to distrust in G O D, whereby
 his best Servants are otherwhile proved
 and exercised.*

THe best of men, some failings have ; and I,
 Not only many ; through *Infirmity* ;
 But, flowing also from those *Negligences*,
 Which very much have heightned my offences ;
 Because I know, what pow'r to me he gave,
 To do those things which I neglected have :
 Especially, when my Distrustfulness
 Hath made me doubtful of G O D's Promises.
 Who, to assure them, hath vouchsafed both
 A *written Word*, and seal'd it with an *Oath* ;
 And, also, *new experiments*, which may
 Ascertain it, vouchsafeth ev'ry day.

David, the most courageous Combatant
 Against such-like *Temptations*, did oft want
 That Confidence, which was by him profest,
 And, thereby hazarded his Interest
 In G O D's free Promises. By *Saul*, said he,
One time or other I destroy'd shall be ;
 And, what was promised, had so outright
 Forgotten, in his carnal pannick fright,

F

That

That to G O D's *Foes* he for protection ran,
 The part there acting of a *frantick man*,
 And of a *drivling fool*; yea, worfe than fo,
 Diffembled then, yet fcap'd with much ado.
 That Courfe, whereby he thought to be affur'd
 Of fafety, an indangerment procur'd
 Beyond all former hazards; for, he loft
 Not only Goods, Wives, and all hope almoft
 Of *Refcue*, but was alfo like to lofe
 His Life, and to be ftion'd by fome of thofe
 (In their diftemper) who inrag'd became,
 To fee their *Habitations* in a flame,
 Their dear't *Relations* captiv'd, and to thofe
 Inflav'd, who were their old *malignant Foes*.
 In which ftrait, if G O D had not him befriended,
 Whom he diftrufte'd, there, his Life had ended.

There is our *Cafe*; for, though that many times,
 Our *Fears*, our *Foes*, our *Troubles*, and our *Crimes*
 We have, beyond hope, been deliver'd from,
 And promifed in ev'ry time to come,
 That like *deliverance*; yet, when ought fails
 Which we expected, or a Foe prevails,
 (For our probation) we are hurried ftreight
 Into a caufelefs, and a foolifh fright;
 G O D's *promifed Affiftance* we decline,
 Catch hold of any *politick Defign*,
 Run this, and that way, to the *World*, the *Devil*
 For help and Counfel, or act any evil
 In fuch a *giddy fit*, though we have *feen*,
 And often *felt*, what thofe effects have been
 Which will enfue. Nay, if long time we bear
 A *prefent fuffring*, and new troubles fear,
 Our *Faith* is at a ftand, and we begin
 Immediately to let *Defpairings* in;

Make

Make *Principle of Faith*, give way to *Reason*,
 And seem *Phanatick Whimsies*, out of season,
 Or airy Refuges, befeeming none
 In *straits*, but *meer Fools*, to depend upon.

Though in the *Saints* of old to fall off thus,
 It was a Crime ; 'tis greater fin in us,
 By fo much, as the finning againft *Grace*
 Doth our tranfgreffions of the *Law* furpafs :
 And, neither Theft, Adultery, or Murder,
 From G O D and *Penitence* will draw us further,
 If we avoid it not : For, to be made
 More *cautelous*, we have not only had
Examples of old times, and feen fince then,
 What hath befallen many thousand men
 In fuch *defections*, but, we likewise are
 Experienc'd in our own particular
Eftates and *persons*, what will them betide,
 Who in the dayes of *Tryal* ftart afide,
 And, by the *Gofpel* are enlightned more,
 Than other *Generations* heretofore.
 This, makes me, in my prefent *troubles*, wave
 Thofe wayes, whereto I fome *Temptations* have,
 My perfon to redeem ; and to prevent
 The future mifchiefs, that feem eminent,
 This makes me fcorn, to creep, or fawn, or sneak,
 Or, (whatfoere I threatned hear) to fpeak
 To an *unworthy perfon*, though I could
 Prevail, perhaps, upon him, if I would :
 For, were my *Poverty* ten times as much,
 The King of *Sodom* fhall not make me rich ;
 Nor, were I fick to death, would I implore
 Thofe *false Gods*, which moft men do now adore
 For *health* or *life*, though I thought they could give
 That, which I moft defired to receive.

F 2

This,

This, among other *Notions* of this kind,
 (Which needful are to fortifie my mind
 Amid my *Suffrings*) makes me mufe on thefe
 Our *common failings*, that, if G O D fo pleafe,
 They may be by his *Grace*, with my *endeavour*,
 A means to keep me firm to him for ever ;
 And, by declaring what *Experiment*
 Hath taught to me, make others confident
 In *suffrings* for his Caufe : and, not afraid
 What is, or what can here on them be laid :
 For, as where many *Cowards* are together,
 They still beget more terrours in each other ;
 So men of *Courage*, more couragious grow,
 When, to each other, they example show
 Of *Christian Fortitude* : To which good end,
 Thefe fruits of my spare howers I intend.

V I I.

*Another Scrap, to them, who carp at this Author's
 frequent writing.*

W^HY should you be difpleaf'd, and have a
 loathing,
 Of that which may do good, and coft you nothing ?
 Or, which you may pafs by, without offence,
 Or, giving you occafion of expence,
 Unlefs you pleafe ? For, that which I compofe,
 On no man, I againft his will, impofe.

G O D is our Shield, our Fortrefs, and that Friend
 On whom alone we alway fhould depend ;
 Yet, he expects an *Activenefs* in thofe,
 On whom a *Christian Armour* he beftows ;
 And, that we put it on, when there's occafion
 Of *War defensive*, or, of an *Invaſion* ;
 As alfo, that, we alwayes keep it clean,
 And our felves ready, by *good difcipline* : For,

For, of their *Talents* they will be bereav'd,
 Who make not use of what they have receiv'd :
 Yea, they will be surpriz'd, who, *times* and *places*
 Neglect, wherein to exercise their *Graces*,
 When means is offred ; since it will make room
 And entrance for *Temptations* when they come,
 If we are negligent in doing that,
 Which to our *Perseverance* doth relate.
 The *Roman Legions*, which resided here,
 (When no foes to oppose them did appear)
 Bestow'd their spare hours with much diligence,
 In making Preparations for defence
 In times of need ; New Fortresses did raise,
 Built Bridges, Causeys, and made easie ways
 For future Marches, whereby, to and fro
 In safety, they, and other men might go.
 And, we must do the like, if we would be
 From future dangers and *surprizals* free ;
 To which end, things that seem of little use
 At present, may hereafter much conduce.

Our *Patience* will wear out, our *Courage* slack ;
 Our *Spirits* faint, and cause us to draw back
 From *needful Sufferings*, unless in some measure
 VVe daily shall improve spare time and leasure,
 To fortifie our hearts by *meditation*,
 VVhich is the nourishment and preservation
 Of *Hope* and *Faith*. This, when my *Friends* are
 (VVhose *Consolations* I do feast upon (gon,
 VVhilst they are present) if I those can void,
 VVith whose *Impertinences* I am cloyd,
 Moves me to gather up, that, into *words*,
 VVhich their and my *Experiment* affords ;
 Left that be lost, which else might serve in stead
 Of *Cordials* at a sudden time of need.

This,

This, moves me, when my *Foes* threat and revile,
 To muster thus (as 'twere in rank and file)
 My *scatter'd thoughts* ; and then to march up clofe
 Ev'n to the *Vanguard* of my fierioust Foes :
 For, when we look *grim Terrors* in the face
 Without difmay, it makes them to give place.
 And, though the *Champions* of the world do laugh
 To fee my *weapons*, but a *Sling*, a *Staff*,
 And *Peble-stones* ; they will prevail, when they
 Shall either perifh, or elfe run away.

This moves me (when alone) left elfe the *Devil*,
 Or my own *Flesh* may tempt me to fome evil,
 (VVhen they fhall idling find me) to retire
 Into my *self*, and fearch what *vain defire*,
 VVhat *hope*, or *fear*, or *doubtings* there do lurk,
 VVhich either may advance, or counterwork
 Thofe *Principles* of *Grace*, which by good ufe
 And praftice, I to *habits* may reduce.

This, that thofe *Notions* may not fly away,
 VVhich I find helpful, makes me oft imploy
 My leafure times, in what, it feems, hath fo
 Increaft my *Scriblings*, that they nauceous grow
 To many *Readers* ; and, perhaps to fome,
 VVho might by them advantaged become.
 But I am pleas'd ; for, that, my taft delights,
 Which is difguftfull to their Appetites ;
 And what at this time they difrelish, may
 Yeeld profit with delight, another day.

VIII.

*An Eccho from the Thunders, in the celestial Tem-
 ple, reverberating, in part, the effect of what was
 uttered by their Voices.*

Six *Trumpets* have been founded forth,
 Six *Vials* poured on the Earth,

Six

Six *Thunders* have their *Voices* spent ;
Yet, they blaspheme, who should repent,
 And night and day a direfull cry,
 Still beating on my ears have I,
 Of men opprest between their paws,
 Whose *God* is *Gain*, whose *Lusts* are *Laws* ;
 And, *dreadful sounds* of *Vengeance* too
 Are *eccho'd* wherefoev'r I go.

Though men are *deaf*, yet speak I must :
Hear therefore, *lifeless forms of dust*,
 And *senseless things*, that ye may bear
Your Witness to what *I declare* :

For, what hereafter shall ensue
 Will make deep stamps on some of you.

Wo, wo, ere long to C. C. C.

To P. P. P. P. P. and P.

Like *Wo* to S. to M. and L.

For, they have made this Earth a Hell,
 Wherein, unless *Christ* quickly comes,
 Few *Good men* shall have resting rooms ;
 And little Faithfulness will here
 Be found, when he shall next appear.

But *Time* hath almost wheel'd that round,
 Wherein the *seventh Trump* will sound.

And then shall *Righteousness* alone,
 With *Pow'r* and *Glory* fill the Throne,
 That *J E S U S*, who (when by his Birth
 He was first visible on Earth)

Much troubled *Herod*, and with him
 The City of *Jerusalem* ;

And is that *Universal Prince*,
 Of whom all *Tyrants* ever since
 Have been afraid, will come ere long,
 To set that *right*, which now is *wrong*,

And

And put an end to their Oppression,
 VWho charge his *Subjects* with Sedition :
 For, though some slighted them when they were
 His *Harbengers* have here already been. (seen,

I X.

A brief Reproof of them, who take pleasure in Scandalous Invectives, whereby others are personally defamed.

There is a *mangie Humour* and an *Itch*,
 (At this day very troublesome) with which
 Most men are so infected, that unless
 We find a speedy cure, 'twill so increase,
 And leave so few from this *Contagion* free,
 That we shall all appear meer *Scabs* to be.
 Now, there is nothing more delights the ear,
 Than when it shall those vilified hear,
 Whom they affect not, whether they are blam'd
 Without just cause, or worthily defam'd ;
 Especially, if those in ought dissent
 From their *Opinions*, (Although eminent
 For many *Virtues*, and with them agree
 In all things, which with *Truth* essential be.)
 And, since our *Differences* did us divide,
 Few men there are of note on either side,
 Of good or ill desert ; but (right or wrong)
 They so aspersed are by *Pen* or *Tongue* ;
 And *Truth*, if spoke, so blended is with *lies*,
 With *fraud*, or else with *Ambiguities*,
 That, if what is in *Pamphlets* published,
 Should be hereafter by our *Children* read,
 They'l think this *Age* (if they do credit it)
 Had neither *Honour*, *Honesty*, nor *Wit* ;
 So scurrilous, and so malevolent
 Are their *Invectives*, and so impudent.

There

There are of *Truths* and *Falshoods* put together,
 Such *medlies* made, without respect to either,
 And misappli'd in such a barbrous wife,
 Mens *Persons* or their *Cause* to scandalize,
 That, whether they did wickedly, or well,
 They, in their *outward Fames* are parallel ;
 And, frequently, by seeming to intend
 That, which may their *Antagonist* befriend,
 A *Foe disguis'd*, destruction doth devise
 For them, whom he pretends to patronize :
 Shews make of *Peace*, where they bear no *Goodwill*,
 And, those to *save*, whom they intend to *kill*.

This *Bitterness* and *Falshood* multiplies
 Those *Discords* and those *Animosities*,
 Which have thus far undone us, and this course
 Will make that which is *bad*, grow daily *worse*,
 Until it shall exasperate this *Nation*
 Beyond all means of *Reconciliation* ;
 For, till there shall as much respect be shown
 To other mens *Good-names*, as to our *own*,
 And, we are pleas'd to hear *good* spoke of those
 Who *well deserve*, although they are our *Foes*,
 We never shall be *Friends* ; nor friendship merit
 From any, till we qualifie this *spirit*.
 'Tis *gentle speaking* that appeaseth *Wrath* ;
 A *bitter language*, no such virtue hath.

Yet, let none think, this means to usher-in
 A *Reprehension* of reproving *Sin*,
 Or, that, it well beseems not any man
 To render *Vice* as odious as he can :
 For, no debasement can make *Wickedness*
 More ugly, than essentially it is.
 Though *just Reproofs* have not allowed been,
 Where *persons* are more aim'd at, than their *sin*.

G

Their

Their Practice, *Justice* doth to none allow,
 Who at their Neighbours, from an *unseen Bow*,
 Shoot poynded Arrows ; and, *Bandetti*-like,
 The *Passengers* from such a *Covert* strike,
 That none can truly know how they are *nam'd*,
 Or where those *dwell*, by whom they are defam'd.

In taxing *Vices*, let nor *Tongue* nor *Pen*
 Act sparingly ; but spare alone the men,
 (As much as possible) unless they shall
 Ingage themselves, by *quarrels personal*
 Against the *Truth* ; Then spare them only so,
 That thereby *Truth* may not receive a blow.
 A causeless *Scandal*, nor a *Lie*, admit,
 Though thereby *Truth* may some advantage get ;
 For, *she* or *they*, will honour lose thereby,
 Who think to do her service by a *Lie*.

Some *Good-men* (not a little to their shame)
 I fear are this way otherwhile to blame,
 As much as they *whose refuge is in Lyes*,
 (And care not by what means they gain their *Prize*)
 For, when that an *Impostor* doth express
 What some-way suiteth with what they profess ;
 Oft-times by that *Wile*, guilded Pills are swallow'd
 As wholesom, which are poynded and unhallow'd,
 And, them deprive, who are deluded so,
 Of *outward peace*, and *Peace of Conscience* too.

Take therefore heed of those, who by their mingling
Truths with apparant *Falshoods*, and by gingling
 Some Silver among Counters, may by shews
 Of their befriending that, which they oppose,
 Obtrude upon you somewhat that is evil,
 Relating unto things *Divine* or *Civil* ;
 At least, to make you hearken with content,
 To what brings undeserv'd *Disparagement*

On

On other men : For, all things baneful prove,
Wherein there's want of *Prudence, Faith, or Love.*

X.

*A Disclaim, by way of Advertifement, of a Paper,
falsly imputed to this Author.*

There are Verfes printed on one fide of a fheet, Intituled, *The Wheel of Time turning round to the Good Old Cause*; which many, who know not me, nor my *Principles*, nor my *Writings* from other mens, have afcribed unto me, who do abhor publifhing any thing without my *Name*, which may be scandalous; efpecially to *individual perfons*, either by name, or by marking them out in fuch manner, that the *Vices* I reprove can be juftly appropriated to them, and to no other : Neither did I ever purpofely compofe ought which might endanger the *publick Peace*, or hazard the quiet of *private perfons*, whereof that *Paper* is fufpected. And indeed, I conceived it at the firft view, to have been the compofure of a malicious perfon, who thereby intended to make thofe in *Authority* jealous of fome *Innovation* intended by fober and *confcientious men*, who I hope will make patient fuffering their *Refuge*, in all their *Probations*. Therefore, as foon as I had perufed it, I wrote thefe following *Verfes* on the backfide thereof, and gave it unto a Friend, to communicate thereby my fenfe thereof, to others, if he pleaſed.

*He, that divulgeth ought without a Name,
Which individual perfons doth defame,
Although the Truth he writes, deferveth blame :
Yea, he, that without fobernefs and reaſon,
Speaks what is true, and ſpeaks it out of ſeaſon,*
G 2 *Againſt*

Against the Dignity of Truth speaks Treason.

*Yet, Saints, may by oppressions, now and then
Be so provoked (for they are but men)*

That, they may thus offend by Tongue or Pen.

If it be so, let him who forth hath sent

Those Lines, his folly heartily repent ;

For, they portend an Evil-Consequent.

G. W.

XI.

*To them who object it as a fault, that this Author
hath written several Poems, since he resolved
to write no more.*

I Sometimes think my work is done, and then
Resolved am to lay aside my *Pen* ;

Yet, when I do discover some *remain*

Unfinished, I take it up again :

For, when I promise, what concerneth none

(In any manner) but my self alone,

'Tis alwayes in mine own pow'r, to dispenſe

With ev'ry such *Resolve*, without offence ;

Then, specially, when else, perhaps, I may

To G O D, my *self*, or *others* in some way

Infringe my *Duty*, by the prosecution

Of that unprofitable *Resolution*.

For this *cause* therefore, I now think it fit,

Not only such *Resolvings* to remit,

But, also, by *these Presents*, to declare

That, whensoever a *just Cause* doth appear,

To *write*, or *speak*, or *do*, what I believe

G O D may have honour by, or *Men* receive

A future benefit, I will assay

(Whilst I have life) to do it as I may.

This *Promise* binds me ; and, I must confess,

That, if in time to come, I shall transgress

Against

Against this *Resolution*, there's in me
 No pow'r whereby I from it can be free.
 Reprove me therefore, if at any time
 I break this *Promise* ; for it is a crime.

XII.

*Of Governours and Governments ; and how we
 ought to demean our selves toward them.*

ALL *Pow'r* is of the LORD, the GOD of Heav'n ;
 And Man hath none, but, that which he hath
 To *raise*, pull *down*, to *change* or *innovate*, (giv'n :
 In governing a *Kingdom*, or a *State*,
 Belongs to Him alone ; and nought to do
 Have *private men*, but to submit thereto
 When He a *Change* hath made, whether he hath
 Vouchsafed it in *Mercy*, or in *Wrath*.
 Therefore, the *Persons*, or the *Government*,
 To change I never fought, nor had intent ;
 But, to submit to that, what ev'r it be,
 Which *G O D* was pleas'd to set over me.
 Both *Men* and *Forms*, if well compar'd together,
 Do prove so like, and so unlike each other,
 That oft the *Constitution* which at first
 Appear'd the best, becomes at last the worst ;
 And, as the *Elements* do change into
 Each other, so the *Governments* will do,
 According to th' *Affections*, and the *Pow'rs*
 Of those, who are the present *Governours*.
 All kinds of *Government*, in some respect,
 Are but *one* and the self-same in effect,
 And, when refined, will corrupt agen,
 So long as actuated by meer men,
 Who, overwayed by their *Lusts* and *Passions*,
 Are always subject to *Prevarications*,

And

And so oft also, as the People's sin
Compels G O D's Justice to bring Changes in.

This, when the *Supream Pow'r* was here divided
(So, that some this way, and some that way sided)
Made many *Wise-men*, both in resolution,
As also in their wayes of profecution,
Exceeding doubtfull, that a sad Result
Might follow, in a path so difficult ;
I therefore, then, endeavoured to adhere
To that, wherein most Justice did appear
When I had cause of doubt ; and did comply
Where I saw with most visibility
That *Pow'r* did then reside : For, so I thought
(And still believe) I was divinely taught
By *Precept* and *Examples* ; and I joyn'd
Therein, to those, who seeming of that *mind*
And *judgment*, did in shew the same profess
With zeal, and with much conscienciousness.
And, some few, doubtless, acted to that end
Sincerely, which the rest did but pretend.
But, I was cozened by the greater part :
Yet, went on in simplicity of heart,
Till I so far into a snare was run,
That, back I could not go, nor further on
Without a *Mischief* ; or, a breach had made
Upon that *Faith* which I engaged had.
For, few I saw pursuing any thing
Concerning *G O D*, the *People*, or the *King*,
With true integrity, to which-foere
Of those *three* they pretended to adhere,
With whether side foever they then closed,
Or, whatsoever they in shew proposed.

I saw, that either by an open scuffling,
Or, by a politick and secret shuffling,

Both

Both fides had fo the *Knives* and *Court-cards* laid,
 That *cheating Games* were likely to be plaid,
 And, that our Loffes, who intended beft,
 Would be the lofing of our *Stakes* at leaft.
 Some, for *Religion* did pretend to fight ;
 Some, for the *Royal*, fome for *Common-Right* ;
 But, I perceiv'd *Self-Intereft* was that
 Which principally moft men aimed at ;
 And had not thereof a bare jealoufie,
 For, 'twas apparant by that Policy
 With which they profecuted their Intent.
 What elfe by them could probably be meant,
 Who jugling with both fides, to none were true,
 But as their own advantage might enfue ?
 Who, fiding with one *Party*, fent a Brother,
 A Son, or elfe a Nephew to the other ;
 Who mutually did their Defigns advance
 With Correſpondence, and with Maintenance ?
 With Counfels and with Treafure ſtrengthning thoſe
 Unſeen, whom they did openly oppoſe ?
 And otherwhile, by murdring their own Friends,
 Made bloody paſſages to their *ſelf-ends* ?
 Thus did they, yet, ſome of thoſe now appear
 In better caſe, than we, whoſe Actings were
 Moſt innocent. But, though we ſuffer firſt,
 The better ſeeming *Game* will prove the worſt.
 For my part, though it coſt me all I had
 To keep my Conſcience clear, a ſhift I made ;
 And, am as well contented with my Lot,
 As they are, who have by my Loffes got.

Truſt rather therefore thine own Conſcience, then
 Upon the Counſel of ſev'n wiſer men :
 For, in a dubious path, no *humane light*
 So well directs us how to walk upright,

If

If so far forth as G O D doth means provide,
 We take his *Word* and *Spirit* for our Guide.
 Be faithful to the present *Government*
 That G O D permits, to whatfoere intent
 He doth permit it, or what-ere it be ;
 For, (as I said) L O R D of all Pow'r is He ;
 And, ev'ry *Government* is good, save when
 It is usurped by *unrighteous men* ;
 And, we must bear it then, till he shall please
 Who laid it on us, to vouchsafe us ease ;
 Because (though He permitteth it) our *Sin*
 Was that, yea that alone, which brought it in.

We may, and must endeavour in our places,
 (According to those *Talents* and those *Graces*
 Which G O D bestows) to offer that which may
 Help keep them in a safe and *Righteous way*,
 For their sakes and our own ; and, without fear,
 Speak to that end, what we shall know or hear,
 (Though they offended be) so we apply
 Our *Balm* with prudence and sobriety.
 Our seeking to reform it, by a course
 Not lawful, will but make it much the worse ;
 Whereas, if we with *patience* do attend
 On G O D, he'l *better*, what we cannot *mend*,
 Or, else, with His own hand, destroy it quite,
 Ev'n when their *Tyranny* is at the height.

These are my *Principles* : These, without fear,
 Have kept me, and will keep me still, who ere
 Shall govern me ; and whether *Right* or *Wrong*.
 Be done me either *little-while*, or *long*.

*A Scrap added to the former, since the sending of the
Authors Remonfrance to the house of Commons.*

THOUGH *Liberty* I've lost, with my *Estate*,
Yet, as things are, I wonder not thereat ;
Nor marvel that my *Poem*, for which here
I suffer, to the *World* must not appear :
For, I confess, it speaks not in a *strain*,
Which *Flatt'ers* with esteem can entertain ;
And they by whom I have accused been,
Would miss their Aim, were that in *Publick* seen ;
Occasion likewise I should not have had,
Of that advantage, which is thereby made.

But, one thing (which till now I thought not fit
To mention) I admir'd at, and do yet ;
Ev'n this, That, being of all else bereft,
The same *Tools* in my pow'r should still be left,
Vvhereby *offence* was given, and by which
My *Vindication* will be further'd much.
It was a *Mercy*, but, sure, not of men,
That, I bereaved was not of my *Pen*
When I was first restrain'd, and also sent,
(As many are) to *close Imprisonment* ;
Which, at this time had greater mischief done,
Than all that I, till now have undergone.
And this, I here express, not to outbrave
Mans fury, but, that G O D may Glory have
By that *Assurance*, wherewith, me he arms
In *present sufferings*, against *future harms*.

For that cause, in this manner, is reveal'd
That, which a *wiser man* would have conceal'd ;
And, though, I somewhat over peremptory (*Glory*
May seem ; yet, when *Truths honour*, and G O D's

H

Do

Do lie at stake, I know a *servile speaking*
 To be a foolish and uncomly sneaking ;
 Not onely disadvantaging the *speaker*,
 But, rendring also *righteous Causes* weaker.

All men to *Casualties* exposed be,
 And, things befall to others, as to me ;
 Ev'n unto them, who are above my *sphear*,
 And, were occasion of my lodging here.
 When I had been above fix months, debar'd
 Of Liberty, unpitti'd, and unheard ;
 Accuf'd for *Libelling*, because I had
 A private Recapitulation made
 Of what I knew, as well by *sight* as *fame*,
 (And, for which, yet, unheard, confin'd I am)
Five Persons, of no mean degree, were sent
 To be my Fellows by Imprisonment
 Within this Jayl ; and, at this present are
 Charg'd with suspicion of no less Crimes here
 Than *Theft* and *Murder* ; And, there's one among
 That *number*, which at this time doth belong
 To that *Society*, which I am said
 To have defam'd, and therefore here was laid ;
 Though I in private only, had declar'd
 In genral terms, what *common fame* aver'd.
 And, which now seem not so incredible
 As they were thought, nor things impossible.
 Yet, with unfeignedness, desire I do,
 They may be guiltless found, if they be so,
 And quit, without endeavouring to smother
 Two *Crimes*, by perpetrating of another :
 For, *guilt* to cover, and damn *Innocents*,
 Is not in these dayes without *Presidents* :
 And, *Presidents* (although not worth a straw)
 By some are made equivalent to *Law*.

Their

Their *Youth* I greatly pitty, though the Rage
Of my *Oppressors* pitty not my *Age*,
Nor care to what straights I may be expofed,
Whilst here, defpif'd of all, I am inclofed.

Now they, and I, until we fhall be try'd
All scandalous conjectures muft abide ;
And, if upon the *Test*, their Act appears
Miftook ; why may not mine as well as theirs .
Miftaken be ? fince I more likely am
Than they, by *Prejudice* to fuffer blame ?
And have leffe outward means of *vindication*,
From an unjuft and cauflefs imputation ?
But, they, and I, fhall have, when our time's come,
That, which G O D hath appointed for our *Doom*.
He will be *Righteous*, though men are not fo ;
Whateve He pleafes, therefore let Him do.
We, by the *Juftice*, which will then be done,
Shall know, what's likely to enfue thereon
To other men, who live in expectation
Of *Juftice*, or of due Commiferation.
And, if with meeknefs, upon GOD we reft, *(beft.*
That, which threatens *worft things*, will produce the
They whom I have difpleaf'd, may now be merry ;
For, I have fcribled until I am weary :
And fhall, perhaps, no more be troublefome
This way, when what's *conceiv'd to light* fhall come ;
But, then permit them from thenceforth, to do
What they intend, till they are *weary too*.
In this *mode* I have little more to *offer*,
To *say*, or *do*, but down to lye and *suffer* ;
Affur'd, that (if no good effects that have
Which I have writ) A *Poem* in my *Grave*
Compof'd and hither fent, would be no more
Effectual, than my *Writings* heretofore.

H 2

I have

I have exprest enough to men of *Reason*,
 Who know when *sober Truths* come forth in season :
 Now, therefore, if GOD please, let them who shall
 Desire them, take *Pen, Credit, Life*, and *all* ;
 But let them therewith know, that they will be
 So dealt withall, as they shall deal with me.
 'Tis now known, what *I've done*, what *I can say*,
 And, what *I suffer*, but not what *I may*.

Qui jacet in Terrâ, non habet undè cadet.

“ The World can him undo no more,
 “ Whom she hath quite undone before :
 “ But, he whom GOD shall smile upon,
 “ May *lose all*, yet not be *undone*.

A few *Lines* more I'll add : I hear some say,
 This will occasion rending quite away
 All *Liberties* at once, and many think,
 That henceforth neither *Paper, Pen*, nor *Ink*
 Will be allow'd me, nor a *Visitant*,
 Which may supply me with what I shall want :
 Yea, that I may be thither sent, where none
 Shall see, or hear, what must be undergone ;
 And, that nought can be hop'd for, but *Perdition*
 In such a *place*, and such a *sad condition*.
 Yet, this I fear not : For, there is no *place*
 On *Earth*, or any such distressed *case*,
 As no Redrefs admits. There's not alone
 For ev'ry *Grief*, a *Cure*, for ev'ry one
 In ev'ry *Country* ; But, *each man* about him
 Hath also that, *within* him, or *without* him,
 Which known, and by GOD's aid applied, cures
 All *Maladies*, and all *Distemperatures*.
 The greatest *Tyrants* pow'r extends not to
 All those things, which he hath a *Will to do*.

Nor

Nor is there any *Misery*, or *Place*
 Whereby I can be shut up from *GOD's Grace*.
 What more I may now, or hereafter bear,
 Increases not my *terroure* or my *care* :
 Nay, so far am I from the dread of that
 Which may befall in such a *sad estate* ;
 That when I think on what the Rage of *men*
 Shall do at *worst* ; And what *G O D* will do *then*,
 It keeps me pleas'd. For, to deliver me
 (What ere betides) a thousand wayes hath he.
 He, that can make safe passage through the *Seas*,
 And, through a *Fiery Furnace*, if He please,
 Pre-apprehensions gives me, of that *Grace*
 Which will vouchsafed be in such a *Case*.
Joseph was long in Prison ; yet *GOD* sent
 A means to free him from Imprisonment,
 In such a *mode*, that, if within our *Creed*
 It be, 'twill very well deserve our *heed*.
 The *World* can neither bring me to *dispair*,
 Nor me deprive of *Hope, Faith, Love, or Prayr* ;
 Nor take *away*, or unto me *restore*
 Ought, making my *Affurance* less or more.
GOD clothes the *Lillies*, and doth *Sparrows* feed ;
 He can turn *Stones* to *Bread*, if there be need :
 And, could I down to *Hell* by men be driven,
 When I came thither, I should find it *Heaven*.

The *Bugbears*, wherewithall the *World* affays
 To skare me, could not in my *childish dayes*
 Affright me. I was exerciz'd in youth
 (For loving *Honesty*, and writing *Truth*)
 With strict *Imprisonments*, and made ere since
 A *Stone* (to very many) of *offence*,
 Kickt to and fro, till thereat many broke
 Their shins at least, yet harm I never took.

G O D

G O D hath preserved me now fifty years,
 In his Work, in all troubles, wants and fears ;
 From *Poverty* and *Shame* in worst of times ;
 From mine own Follies, Vanities and Crimes ;
 From *Famines*, *Pestilences*, raging *War*,
 And *Tyrants*, worfe than those three *Judgments* are,
 Without dismay, ev'n when it so befell,
 That men in greatest pow'r sped not so well.

In plain terms I did often represent
 Their failings, to the late *Long Parliament*,
 Yet scap't their *fury*, though I could not scape
 Their *Fraud*, nor *Partnership* in that mishap,
 Which their *Improvvidence* occasion'd then,
 Both to themselves, and many better men.
 But, that will for my welfare prove at last,
 As certainly, as that which in time past,
 I told them would befall, is at this day
 Fulfill'd upon them, ev'ry sev'ral way ;
 And, will continue, till their *Fiery Tryal*,
 Hath brought men to that real *self-denial*,
 Which them will qualifie to carry on
 The Work which GOD intendeth shall be done.

I likewise did preface to *Oliver*,
 In bold words to his face, and without fear,
 What would at last befall him : and I knew
 (Though he dissembled it) what would ensue
 For such plain-dealing : yea, I soon did find,
 By what course my destruction was design'd ;
 But, whilst he thought, I thought my self befriended,
 G O D taught me to prevent what he intended,
 That, I might suffer, as now at this time,
 What gives more cause of glorifying Him.

By these *Experiments* confirm'd I am,
 My G O D will alwayes be to me the same,

That

That he hath been, and ratifie that *Truth*
 In my *old Age*, that I believ'd in *Youth*,
 By making that, which likely seems to double
 My sorrows, to help others in their trouble,
 VVith constancy and patience to sustain
 Their *Burdens*, whilst upon them they remain.
 And, peradventure, they will be so wise,
 VVhose Indignation, yet upon me lies,
 That, when they heed what GOD for me *hath done*,
 And *may do*, they'l consider so thereon,
 That they who were my *Foes*, my *Friends* will be,
 And save *themselves*, by their deliv'ring *me*.
 G O D can effect this for me, if He please :
 For, He doth many stranger things than these.
 But, let Him do his Will. VVhat ere is done,
 He is my *Trust*, and, Him I'll rest upon.

If such a Famine, as is threatned, comes,
There will be need of such like Scraps and Crums.
But, these, to none can toothsome be, unless
They thirst and hunger after Righteousness :
For, they will relish unto all men els,
Like fleshless bones, or fishless Oyster-shells :
Perhaps, to some few, they will serve instead
Of Physicall Receipts in time of need,
If, carelessly they be not cast aside,
But, prudently and seasonably apply'd.
To that end, they endeavour'd to save them
From being lost, by whose means ye now have them.
They Relicts are of that continual Feast
My Conscience makes me ; and probatum est
To ev'ry one of them subscribe I may ;
For I have proved them by night and day.

They

*They are but part of larger Meditations
 (Thus worded, for my daily Recreations)
 For whilst to write them down, I did assay,
 The greatest portion of them flew away.*

VERSES written by Mr. *George Wither* upon
 three Trenchers with Oker, during his close-
 Imprisonment, and carried to the Lieutenant
 of the Tower by the said Prisoners Keeper.

*George Wither, close Prisoner, to the Lieut.
 of the Tower.*

SIR, I have been a *Prisner* now six times,
 For no worfe faults, than *just Reproofs of Crimes*.
 Nigh *fifty years* acquainted with the pow'r
 Of *Faylors*; and, shall shortly know the *Tower*,
 To be the *best*, or else the *worst* of all
Confinements, which did hitherto befall.

All my *defensive Arms* are took away,
 Now therefore, I assume such as I may;
 And, since my Lot affords no better *Tools*,
 A *Trencher* mark't with *Oker*, *Lead*, or *Coals*,
 Shall be my *Buckler*, *Sword*, and *Advocate*
 To you, in this my much oppress'd estate.
 These, *long experience* taught me to provide,
 When such a *strait* was likely to betide;
 And, if you take them from me, you will do
 More than your *Order* doth oblige you to,
 Or *Charity* allows: for, I'm not free
 To come to you, nor will you come at me;
 Though *wife*, and *good*, and *honourable men*,
 Have thought me worth a *visit* (now and then.)

When

When I was in the much despised *Fayl*
 Of *Newgate* ; some from thence were freed by *Bail*,
 Though charg'd with *Theft & Murder* ; and I may
 Expect that *Priviledge* as well as they :
 But, *kissing goes by favour* ; and I lack
 The *Silver Key*, which way thereto doth make,
 And by the want whereof, I find this place
 Affords not unto me, the common grace
 Allow'd to *Rogues* ; nor so much as a *Slave*
 In *Turky*, or in *Barbary* may have :
 For, they have *Bread* and *Water* at the least,
 And *Place* assigned them, wherein to rest,
 VVithout extorting more than can be had
 (Unless their *Flesh* could into *Coyne* be made)
 VVhereas the *Mercy* which this place affords
 (In *Age* and *Sickness*) had been *naked boards*,
 And *stones* for *bread*, had not my Wife, by giving
 VVhat *Charity* bestow'd to keep her living,
 Prevented for a week, what was design'd
 To me, thence-forward, if we cannot find
 Enough beforehand, weekly to bring in,
 And save the stripping of me to the skin :
 By which means, that *Impeachment* now intended,
 May not be drawn up, till my *Life* is ended ;
 So, they will lose their labour, who assay
 To mould my *Punishment* another way ;
 VVhich I conceiv'd, would more vexation be
 To some, than all my *Sufferings* are to me.
Prisoners should gently used be, (if mild)
 Not curiously oppress'd and revil'd :
 For (though neglected) we have still a *Law*,
 VVhereby such *Faylors* may be kept in awe.
 Know, *Sir*, that much abuse to me is done ;
 Which is not an Abuse to me alone,

I

But,

But likewise to *your self*, and to the *nature*
 And *privilege* of ev'ry *humane creature*.
 For which cause, being willing to prevent,
 Both your *Dishonour*, and my *Detriment*,
 I *this way* have contrived to declare
 My mind ; and that, I my *Affronts* can bear ;
 Though (to my knowledge) since my name was *Wi-*
 I was not *Villain* call'd, till I came hither ; (*ther*
 Nor from ought, for preserving *health*, debarr'd ;
 Though, oft my usage hath been very hard.

The *mercy* of preceding times was such,
 That *Prisoners* here, were not oppress'd so much :
 For, all *Close-Prisoners*, (for what *Crime* soere
 Accus'd) suppli'd with all things needful were
 In their *degrees* ; ev'n at the *Princes* cost :
 Which *Privilege*, though now it seemeth lost,
 Custom had made so legally then due,
 That, till of late, it was deny'd to few.
 And, whensoever claim'd, your *Predecessors*,
 If they deny'd it, were thought Transgressors.

They who infring'd that *Custom*, first, did bring
 Dishonour to the *Nation*, and the *King*.
 Them, closely to imprison, who have nought
 To feed them (and thereof, then take no thought)
 Is worse than *killing them* ; yea, such a sin
 As hath by *Infidels* abhorred bin.
 Where's nothing left, there nothing can be got ;
 And, to oppress, because men have it not,
 Is an inhumane, and a brutish evil,
 That's found in none, but an *incarnate Devil*.

Sir, by profession, you a *Christian* are,
 And, I hope, this mind, is from you so far,
 That you all *civil usages* will daign,
 So long as in your keeping I remain.

A

A *Cat* no more can yeeld you, but her skin.
 If *Sheep* do pay the *Fleeces* they are in,
 They'l grow again, so you from *Curs* preserve them,
 And shut them not so clofe up, that you starve them.
 That which concerneth other men, and me,
This day, another day *your case* may be :
 For, *Changes* are not fixt with such a *Pin*,
 But, that those things may happen, which *have bin*.

Consider it : If *Mercy* you extend,
 'Twill make a better man than I your Friend ;
 And much more *honour* you, than all your pow'r,
 As *Alderman*, *Lieutenant of the Towre*,
 And *Member* of the *Commons*, if severe
 You prove to me, beyond what I can bear :
 For, if through want, I perish in these *bands*,
 My *Blood* will be required at *your hands* ;
 And, you will find, that I am own'd by *Him*,
 Who justifieth, when *man* doth condemn.

Do as your heart inclines : If you deny me
 Things needful, G O D himself will then supply me
 With strength to bear it, till I shall enjoy
 That *Freedom*, which no *mortal* can destroy :
 And when the World hath done the worst she can,
Good men will say, I was an *honest man*,
 To GOD, *Prince*, *Conscience*, and my *Country* true,
 What-ever, on my *Trial*, shall ensue ;
 Yea, though with rigor I may suffer all
 That's threatned, and seems likely to befall,
 I do not yet perceive, which way G O D can
 Be honour'd more by any *mortal man*,
 Than by the *Joy* and *Courage* he may give him,
 When others think they most *extreamly* grieve him.

If I had suffred less since I begun
 To serve Him; I his *Work* could not have done ;
 I 2 And

And, what I now shall *suffer*, may add more
 Unto his *Honour*, than *all heretofore*.
 And, from that, whereto *Conscience* doth invite,
 My *Punishment*, will not one man affright
 Who owns my *Principles* ; and shall have grace
 To act them *soberly*, in his *own place*.

Sir, I have twenty times as much to say,
 But, here I am compelled to make stay :
 For lo, this *Trencher* will contain no more,
 And, *Paper* must not come within my door.

Your Prisoner, *Geo. Wither*.

*Hearing it reported, that the Diurnal women
 cryed the news of his Impeachment for Treason,
 he composed this Epigram.*

I Am preferr'd from *Newgate* to the *Tow'r* ;
 And, as the *Summers heat* mends Ale that's fowr,
 So, here my state is mended ; and what follows,
 May be, for ought I yet perceive, the *Gallows*.

Hark ! what is that which now the woman cries,
 Who, this day selleth weekly *Truths* and *Lyes* ?
 How ! an *Impeachment* against Major *Wither* ?
 These *words*, methinks, seem not well put together.
 But, let them passe, until I know the reason ;
 Perhaps, a kind of *whisteling of Treason*
 I am thought guilty of : and if some say
 The Fox's ears are *horns*, who help it may ?

These *Novels*, only please, or else affright,
Children & Fools, who know not black from white,
 Nor right from wrong ; and quite contrary things
 They'l tel next week, to what this week forth brings.
 How-

However, *Friends*, be not thereof afraid,
 He that shall stand accused, must be clear'd
 Or else condemn'd, before that any one
 Can justly say, that *right* or *wrong* is done.
 The *Commons* do intend to vindicate
 Their Honour ; and I am not griev'd thereat,
 For, it concerns them ; and the *Reputation*
 Of their *House* is the Honour of the *Nation*.

If that which I have writ, *sedition* be,
 Or *scandalous*, 'twas not so made by me :
 But, rather, by some *Members of their own* ;
 For, to all other men, it is unknown ;
 And was by me, compos'd with an intent,
 Both *Scandal* and *Sedition* to prevent,
 As that *Remonstrance* truly hath averd,
 Which to their *Speaker* I long since preferd.
 I did but part of that in *private* write,
 Which genrally was *fam'd*, that make I might
 Good use thereof : And, if that be a *crime*,
 I know it was not so in *former time*,
 Nor will be so *hereafter*, unless we
 To *universal Ruine* destin'd be.

If their *Proceed* against me be severe,
 The more my *Innocency* will appear
 To prudent men ; And, if I wronged be,
 The more *G O D* will be merciful to me.
 He that beneath his *Wings* hath his abidings,
 Needs not to be afraid of *evil tidings*,
 Though they cry'd, *Fire & Brimstone* is descending ;
 For, *Angels* alwayes are on him attending.
 If they, as *consciencious* be, as *wise*,
 Upon whom now an *Imposition* lies (weigh'd
 To *charge me* ; They, perhaps, when they have
 What I have *done*, with what I've writ and said

In

In my *defence* ; will to that sense incline,
Whereby the Honour of *their House*, and *mine*,
May joyntly be preserv'd, and make good use
Of that which hath been deemed an *abuse*.

I know *discreet men* cannot be so mad,
To make that *worse*, which is already *bad*,
Or, not to leave *one single person* free
To speak *Truth* plainly, when just cause may be.
For, they so understand, what doth belong
To *Free-men*, and to *Slaves*, to *right* and *wrong* ;
That, to excuse the breach of any *Laws*,
I shall not need a *Favour* worth two straws,
If *Justice* may take place, (as I conceive
It will, when they my *Innocence* perceive.)
Yea, peradventure, they, who yet seem Foes,
Will be to me so friendly in the close,
That they will by their *Justice*, honour gain,
And, me into their favour entertain.
One *bitter herb* spoils not a pot of Broth,
(Though some the single tast thereof may loath)
But, makes the same perhaps much wholsomer
Than if it totally omitted were.

The *best among us*, at the best are *sinners*,
And, in *true Penitence*, but *new beginners*,
Who need *forgiveness* : and, GOD will bestow
Such Mercy, as to other men we show.

'Tis not the cutting-off of one mans *ears*
Will stop the *Voice* which ev'ry body hears ;
Nor possible, if *Tongue* and *Life* they take
From me, to make all men afraid to speak :
Nor is't in *Whirlwinds*, which the Rocks do rend,
Whereby GOD will into mens hearts descend.
Sunshine makes us those Robes aside to lay,
Which *furious Tempests* cannot tear away :

And

And, they whom *Threatnings* cannot work upon,
 By *Gentleness* and *Kindness* may be won
 To yeeld up their own *Judgments*, and their *Will*,
 Sometime for *good*, and otherwhile for *ill*.
 G O D by his Grace, preserve me from that *snare*,
 And then, come what come will, I nothing fear.
 For, chiefeft causes of the *greatest Evils*,
 Are these ; *kind Foes*, *good Witches*, and *white*
(*Devils*).

Ingenii Largitor Venter.

(witty ;

H *Unger* will break *Stonewalls*, and make *Fools*
When others will not, we our selves must pitty :
 For, he that wholly doth *himself* neglect,
 Cannot his *Neighbour* heartily affect.
 And, if we love not those whom we have seen,
 The Love of G O D in us hath not yet been.
 By what *Expedient*, I shall henceforth get
 A means to vent my *thoughts*, I know not yet.
 My *Black-lead's* took away ; and worn out quite
 My *Oker-pensil* is ; therefore *Good-night*.
 All I can now do, is to fit and think,
 What might be writ with *Paper*, *Pen* and *Ink*.

G E O. W I T H E R,
 Clofe-Prifoner.

F I N I S.

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Murdock, James B., 27, Virginia street, Glasgow

Muntz, George H. M., Grosvenor road, Hands-
 worth, Birmingham

NAPIER, George W., 19, Chapel walks, Man-
 chester

Neill, Robert, Northumberland street, Higher
 Broughton, Manchester

Newcastle-upon-Tyne Literary and Philosophical
 Society (per Mr. Lyall, librarian)

New York, Clinton Hall Library at (per Sampson
 Low, Son and Marston, 188, Fleet street,
 London, E.C.)

Nicholl, George W., The Ham, Cowbridge,
 Glamorganshire

Nichols, George W., Augusta house, Rotherhithe,
 London, S.E.

OAKEY, John, jun., 172, Blackfriars road,
 London, S.E.

Owens College Library, Quay street, Man-
 chester

Oxford Union Society (per Mr. Thomas Harris,
 steward)

PAINE, Cornelius, Oak hill, Surbiton, Surrey

Palin, Captain, Police office, Manchester

Panton, Rev. G. A., 12, Osborne terrace, Edinburgh

Paterson, William, 74, Prince's street, Edinburgh
 Pattinson, Thomas, Moss Grange, Whalley Range,
 Manchester

Peace, Maskell W., Green hill, Wigan
 Peel, George, Soho foundry, Manchester
 Pocock, C. Innes, Ronge Bouillon, Jersey
 Portico Library, Mosley street, Manchester
 Priaulx, O. de Beauvoir, 8, Cavendish square,
 London, W.

QUARITCH, Bernard, 15, Piccadilly, Lon-
 don, W.

REDFERN, Rev. R. S., M.A., Acton vicarage,
 Nantwich
 Reform Club, London, (per Messrs. Ridgway,
 Piccadilly)

Reynolds, Rev. G. W., St. Mark's Rectory, Chee-
 tham Hill

Riggall, Edward, 141, Queen's road, Bayswater, W.
 Robinson, Samuel, Black Brook cottage, Wilmslow
 Robinson, W. W., 46, St. Giles' street, Oxford

SAUNDERS, J. Symes, M.D., Devon County
 Lunatic asylum, Exminster, Exeter
 Schofield, Thomas, 1, Apsley terrace, Chester
 road, Manchester

Sewell, John C., 3, Bridgwater place, High street,
 Manchester

Simms, Charles E., King street, Manchester
 Simpson, Joseph, Millington Hope, Higher
 Crumpsall, Manchester

Simpson, Walter, Bank parade, Preston
 Slingluff, C. B., Baltimore (per Mr. B. F. Stevens,
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 Smith, Fereday, Bridgewater offices, Manchester
 Smith, Charles, Faversham, Kent

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 Sotheran, Henry, 136, Strand, London, W.C.

Steinthal, H. M., Hollywood, Fallowfield
 Stevens, B. F., 17, Henrietta street, Covent garden,
 London, W.C.

Stewart, A. B., 5, Buchanan street, Glasgow

Sullivan, Right Hon. Edward, 32, Fitzwilliam
 place, Dublin

Suthers, Charles, Riversvale, Ashton-under-Lyne
 Swindells, George H., Oak villa, Heaton chapel,
 near Stockport

TAYLOR, Edward, Sunny bank, Rochdale
 Taylor, Thomas F., Highfield house, Pem-
 berton, Wigan

Thompson, Joseph, Pin mill, Ardwick, Manchester
 Thorpe, Rev. J. F., Herne hill vicarage, Faver-
 sham, Kent

Thorp, Henry, Whalley range, Manchester

Timmins, Samuel, F.R.S.L., Elvetham lodge, Bir-
 mingham

Tonks, Edmund, B. C. L. Oxon., Packwood Grange,
 Knowle, Warwickshire

Turner, Robert S., 1, Park square, Regent's park,
 London, N. W.

VEITCH, George Seton, 2, Oswald road, Edin-
 burgh

Vernon, George V., Osborne terrace, Stretford
 road, Manchester

Vienna, Imperial Library at (per Asher and Co.,
 13, Bedford street, Covent garden, London,
 W.C.)

WARD, Henry, 158, Cambridge street, Pimlico,
 London, S. W.

Washington, U.S., Library of Congress at (per
 Mr. E. G. Allen)

Watson, Robert S., 101, Pilgrim street, Newcastle-
 on-Tyne

Weston, George, 2, Gray's inn square, London,
 W.C.

Wilbraham, Henry, Chancery office, Manchester
 Williams and Norgate, 14, Henrietta street, Cov-
 ent garden, London, W.C.

Wood, Richard Henry, F. S. A., Crumpsall, Man-
 chester

Wylie, Charles, 3, Earl's terrace, Kensington,
 London, W.

YOUNG, Alexander, 9, Lynedock place,
 Glasgow

Young, George, 9, Lyndocke place, Glasgow

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LIST OF PUBLICATIONS.

For the Year 1867-8.

1. The Proverbs and Epigrams of John Heywood. Reprinted from the Original Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio Edition of 1630. *Part I.*

For the Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part III. (Completing the volume.)*
5. Zepheria. Reprinted from the Original Edition of 1594.

For the Year 1869-70.

6. The ΕΚΑΤΟΜΠΑΘΙΑ or Passionate Centurie of Love, by Thomas Watson. Reprinted from the Original Edition of (circa) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *First Collection.*

For the Year 1870-1.

8. A Handefull of Pleasant Delites, by Clement Robinson, and divers others. Reprinted from the Original Edition of 1584.
9. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part I.*
10. Juvenilia: Poems by George Wither. *Part II.*

For the Year 1871-2.

11. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part III.*
12. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *First Collection.*

For the Year 1872-73.

13. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Second Collection.*

